

I-7

BASED ON  
STORAGE: 6





THE  
MISSIONARY HERALD.

VOL. XCVI. — APRIL, 1900. — NO. IV.

OUR readers will be deeply interested in the accounts given among the Letters from the Missions of the state of affairs in the Province of Shantung, China. Though the disturbances have covered quite a large territory, yet in their relation to the whole empire they are only local, and the latest reports give reason for hoping that they are about over. Originating in hostility to the Roman Catholics, the Protestants have been involved because they also were foreigners. Most of "The Boxers" have been simply robbers, and have looted the villages for the sake of plunder. Eighteen villages connected with the London Missionary Society have been looted, and the American Presbyterian mission, east of our own, has suffered much. The Roman Catholics have lost numberless chapels. The displacing of a governor in China is by no means a sure sign that the government is seriously displeased with him, or intends to right the wrongs he has committed. Such removal, though ostensibly a degradation, is often followed by a better appointment. It is confidently expected, however, that the new governor of Shantung is of a different temper from his predecessor, and will in time put down The Boxers. It is refreshing to read of the steadfastness of the Christians of Pang Chuang when their lives and property are all at stake. Dr. Arthur Smith has appealed for some aid to clothe and feed these despoiled Christians, but he specially asks us to call upon all friends "to pray that the Lord will carry us and our flock through these difficulties safely and to his honor."

WE imagine that our readers will be as much surprised as gratified at the report given by Mr. White, of Marsovan, among the Letters from the Missions, concerning the great amount of evangelical work done in the outstations of Marsovan by native Christians, and at their own cost. The account is most cheering. It will be seen more and more clearly that in bearing the Water of Life we are opening springs in those lands, through which abundant waters may flow. We have not for all time or for a long time to provide preachers or funds by which the work can be carried on. We are simply setting in motion within the districts which we reach, forces which, by the grace of God, will suffice to make those fields blossom and bear fruit. Foreign missionary societies are laboring to make themselves unnecessary, and the surest and quickest way to attain this end is to develop an intelligent and consecrated native agency.

We have telegraphic information of the arrival of the *Morning Star* at San Francisco, on March 7, Dr. and Mrs. Rife coming on her to the States on a needed furlough. We must await the arrival of letters **From Micronesia.** for all details of news. Among the Letters from the Missions will be found one from Mr. Stimson, of Ruk, which came by the way of Sydney. It seems that an English vessel, *The Archer*, belonging to the Pacific Islands Co., entered the Ruk lagoon, and its officers very kindly consented to take Miss Beulah Logan, who had been an invalid at Ruk for several months, to Sydney on her way to the United States. It will be remembered that the *Star* broke her voyage last year in order to bring Mrs. Logan from Ruk to Honolulu for medical treatment, and the vessel returned at once to complete her work in the Marshall and Gilbert groups. On reaching Kusaie, a vessel was found going to Ruk which would take the mails and supplies, so that the *Star* did not go beyond Kusaie, and the captain was not aware of the serious illness of Miss Logan. It was very providential that the English vessel came to take her to Sydney, where she arrived January 31. She is now in a hospital there, having good care, and we are most happy to say that there is every prospect of a good recovery, though it will take time. The special thanks of the Board and of our mission should be expressed to the Pacific Islands Co. for their exceeding kindness in the care of Miss Logan. An illustration of the isolation of the missionaries in Micronesia will be seen in the fact that Miss Logan, though writing from Sydney, February 6, had not learned of the death of her mother, which occurred December 1.

THE report of Dr. D. M. B. Thom, our medical missionary at Mardin, in Eastern Turkey, for the year 1899, states that on account of the doctor's absence from the station for two months, and for other **A Medical Missionary.** reasons largely connected with the poverty of the people, a smaller number of patients was treated than usual. This number was 5,280, which seems large enough for one man to care for; but during the 26 years of his connection with the station, the total number treated is 290,686, making an average of 11,180 per year. In the hospital there had been treated, the past year, 59 patients, 26 of whom were Christians and 23 were Moslems. One of the most remarkable features in Dr. Thom's medical practice has been the extraordinary number of cases of lithotomy he has treated. These number 247, a record which few, if any, surgeons can exceed. Mardin is a central station for a very large region, and cases demanding skilled surgeons often come from a long distance.

IN the article on Samoa, in our last issue, we were in error in locating the Malua Institution of the London Missionary Society upon the island of Manua. The error occurred by reason of a faulty map **The Malua Institution.** which was followed. Malua is on the island of Upolu, on the northwest coast, some twelve or fifteen miles west of Apia. The institution, therefore, is under the flag of Germany, and not under that of the United States.

**Financial.** WE invite the attention of the readers of the *Missionary Herald* to the receipts for the month of February, and for the first half of our fiscal year.

	February, 1899.	February, 1900.
Donations . . . . .	\$43,833.42	\$41,958.02
Donations for the debt . . . . .	13.00	13.00
Legacies . . . . .	2,358.59	4,534.05
	<hr/> \$46,205.01	<hr/> \$46,505.07
	6 mos., 1899.	6 mos., 1900.
Donations . . . . .	\$221,960.34	\$245,971.16
Donations for the debt . . . . .	765.76	569.08
Legacies . . . . .	29,089.15	57,467.85
	<hr/> \$251,815.25	<hr/> \$304,008.09

Increase in donations for six months, \$24,010.82; decrease for the debt, \$196.68; increase in legacies, \$28,378.70; net increase, \$52,192.84.

We urge the churches and friends of the Board to enlarge their faith and gifts by a little. Each one a little, and all according to privilege and ability, is a good method to apply. We are sorry that for the first time this year the receipts for any month have fallen below those of last year. The inspiring address by President Capen has reached a circulation of over forty thousand numbers. It will bear fruit, we are sure. Several thousands of copies of "The Story of the Year 1899" have been scattered abroad, and readers will be cheered by it to help on a work which can report such successes. Good reports come from the Forward Movement, through the energy of Mr. Wishard, who knows no such word as fail. Others catching the idea of the movement are aiming to do still more. Let there be a united effort the next six months which will lift the Board up to its best plane of financial support.

Do not fail to read a letter from Henry Nanpei, of Ponape, printed on page 147. When it is remembered that Mr. Nanpei is a full-blooded Ponapean, though of the royal line, that he has never resided elsewhere than on his native island, and that he has had no training except what he secured in connection with our mission prior to its suppression by the Spaniards, one must get from the perusal of this letter a new impression as to what a Micronesian may be, both intellectually and in moral character. This man certainly would be an honor to any race in any age. Can anyone doubt that the tribes to which he belongs are worth saving? To us belongs the honor of bearing to these tribes the gospel which alone can save them.

**The Church.** IT was a fine saying of Dr. Mackennal, at the recent International Student Missionary Union in London, that "in mission work, at least, the churches are the church." The oneness of all believers, their unity amid diversity, is nowhere so apparent as when they are engaged in giving the gospel to the world.



IN the article in our last number concerning the new mission hospital at Madura, allusion was made to the early physicians, Drs. Steele, Lord, and

**The First Hospital  
at Madura.**

Palmer, who labored in the Madura Mission, but the name of Dr. Charles S. Shelton was accidentally omitted. Dr.

Shelton went to Madura in 1848, and opened the first hospital there, consisting of three large rooms, one ward for men, one for women, and one for dispensary and operating house. He and his wife remained in India till 1855, when on account of his failing health, they returned to the United States and were released from the services of the Board. Dr. Shelton died in 1879.

IT is to be expected that full and elaborate statistical reports of missionary work, past and present, will be presented at the Ecumenical Conference,

**The Growth of the  
Century.**

but anticipatory to such reports, we are glad to give a table prepared by Dr. George Smith, of the Free Church of Scotland, which first appeared in the *Sunday Magazine*. Dr.

Smith has chosen six points in the century, between the years 1799 and 1897, for which he gives the statistics. Why these particular dates are chosen does not appear. Dr. Smith excludes the missions among non-Protestants who bear the Christian name, and he makes no account of the wives of missionaries, though enumerating unmarried women. This, of course, greatly reduces the total of foreign missionaries. Our investigations lead us to believe that it would be entirely fair to estimate the wives as not far from three-fourths the number of men. Adding, then, this estimate of wives, 4,932, to the figures Dr. Smith gives, would make 15,490 as the total number of foreign missionaries. The figures for 1897 do not vary greatly from those which have been given in the American Board Almanac, and the variations may be largely accounted for by Dr. Smith's omission of all work in nominally Christian lands. The "Native disciples or catechumens" are understood to be adherents, and in addition to communicants. This item in the column for 1897 is clearly an error, but we give the table as in Dr. Smith's article, only changing pounds sterling to dollars.

A CENTURY OF FOREIGN MISSIONS.

	1799.	1820.	1830.	1845.	1859.	1889.	1895.	1897.
Missionary Organizations	6	20	25	65	98	262	365	367
Income in dollars . . .	50,000	608,780	1,132,200	3,160,000	4,590,000	10,650,000	14,328,310	14,513,970
Missionaries (men) . . .	150	421	734	1,319	2,032	4,135	6,369	6,576
Missionaries (unmarried women) . . .	—	1	31	72	76	1,889	3,390	3,982
Native ministers . . . .	—	7	10	158	169	3,327	4,018	4,185
Other native helpers . .	80	166	850	3,152	5,785	41,754	61,124	67,754
Native communicants . .	7,000	21,787	51,332	159,000	227,000	850,000	1,057,000	1,448,861
Native disciples or catechumens . . . . .	5,000	15,728	102,275	185,000	252,000	650,000	864,155	*447,145

\* See above.



THE last word received from India is that the famine is increasing in intensity. The government is doing nobly, but there is greatest need of further help. Rev. Henry Fairbank, of Ahmednagar, writes **Famine Relief.** especially of the suffering from lack of clothing. The people at the relief camps sleep on the bare ground, in little huts open at both ends, and the thermometer often down to 50° Far. People need blankets, whereas they have only their thin and tattered garments. Warmer weather will soon come upon them, but the cry for food will continue for several months. The appeals sent out by *The Congregationalist*, *The Advance*, and in other ways, have thus far brought in something over \$32,000, which the treasurer of the Board has had the pleasure of remitting to India. For the sake of convenience and uniformity, all funds received for famine relief, from whatever sources they come, will be acknowledged in the columns of *The Congregationalist*. The missionaries in India are profoundly grateful for the help which enables them to relieve some of the suffering that is all about them.

A SINGULAR article in a recent number of the *Harper's Weekly*, on the United States "Legation near the Sublime Porte," written, apparently, by an attaché of the Legation, would call for little notice were it not for its assertion, when speaking of the American Minister at the Porte, that "the missionaries and Bible societies are urging him to demand warships for the propagation of the Gospel of Love." This statement is absolutely false. No missionary or missionary society in Turkey has ever asked for any ship or weapon of war for the propagation of the gospel. Missionaries, like other Americans, have asked for the protection of their persons and property; they have asked for this protection not because they were missionaries, engaged in a particular work, but because they were American citizens entitled to this protection under well-recognized treaties. They have never asked anything beyond such rights as are accorded to our countrymen when they go to Turkey to buy Turkish rugs or fruits, or to sell rum and kerosene. *How* our government shall secure for them the rights promised them by the treaties, is a matter for the government to decide. It may seek to do this by diplomacy or by force, but it will take the one course or the other not because of the business in which the American is engaged, but because he is entitled to protection. An illustration will make this plain. What if, under special permit of the Turkish government, certain American scholars should be authorized to make further excavations on the site of ancient Troy, and while engaged in their work, their buildings should be burned and their employees harassed and murdered by mobs which the officials did not restrain? Now if diplomacy altogether failed to secure redress for these wrongs, and in order to secure attention to the matter it should be necessary to send a warship, or seize a port and hold it until reparation be made, would anyone outside of an insane asylum affirm that the United States had gone to war for the purpose of prosecuting archaeological investigations in the Levant? Every intelligent man would understand that the course taken had nothing to do with the particular work which those

scholars were doing, but that since they were doing their own work within lawful limits, amply covered by stipulations, they should have fullest protection in their rights. American missionaries in Turkey ask for nothing because they are missionaries, neither are they called upon to forego their rights because they are missionaries. They have never been accused by any responsible party, either within or without Turkey, of asking what is not clearly guaranteed them by treaties. And they are only waiting, with such patience as they can command, for the maintenance of the rights to which they are entitled as American citizens.

THE city of Philippopolis, Bulgaria, has about forty thousand inhabitants, and is the center for a population of not less than six hundred thousand. It is one of the aggressive mission stations in our European Turkey Mission, having sixteen outstations and eight organized churches. All this outside work has its mission center in Philippopolis. For a long time the church building at this city has been inadequate for the needs of the congregation and the place. The people have been raising money for a new edifice, and Mr. Marsh has strenuously exerted himself to this end for nearly eight years. The old chapel was entirely outgrown. It was demanded on each Sabbath for an Armenian Sunday school at nine o'clock in the morning; for Bulgarian preaching at ten; for a Bulgarian Sunday school at 3.30 in the afternoon; for an Armenian preaching service at six; and for a Bulgarian service at eight in the evening. It was used for a day school the rest of the week. Something had to be done. With funds that Mr. Marsh and the people had secured, a new building upon the old site was commenced a year ago. This is upon an elevation, in the center of the city. The new building is of stone, beautifully and substantially built, with room in the basement for prayer meetings, Sunday school, reading-rooms, etc. The audience room above will seat from six to seven hundred, and by crowding will hold a thousand. The walls and roof are completed, the scaffolding is removed, and the plastering within done. Funds are lacking to complete the church and fit it for occupancy. So great is the urgency that the Prudential Committee join with the brethren at Philippopolis in asking for special contributions of not less than \$1,000 for this purpose. Where can one invest an extra sum like this, expecting to receive more satisfactory returns, than by aiding to complete this house of God, which for another century shall send forth the gospel light in Bulgaria?

THE pressing cries for help from suffering India should not altogether drown the calls that continue to come from Turkey in behalf of orphans left from the massacres. Most of these orphans have now been cared for for three or four years, and some of them have already become efficient helpers and fully pay their way. But most of them need help a little longer till they are able to care for themselves. It is a critical time with them now, and if they can be carried along for a short while, there is every reason to believe that there will be found later a large company of vigorous young people, devoted to Christ, profoundly

#### A Church at Philippopolis.

#### Orphans in Turkey.

attached to our missionaries and fairly well trained to be teachers and helpers in evangelical work. This is a most promising class, and our missionaries in Turkey are full of hope for the future. But aid must be continued for some time to come. The Armenian Relief Committee, of which Miss Emily C. Wheeler is secretary (40 King Street, Worcester, Mass.), is aiding efficiently in raising and forwarding money for this orphan work. Those who have contributed to this object heretofore, should not neglect it in the multiplicity of new calls. Mr. Cole, of Bitlis, sends translations of some letters of thanks written by the orphans at his station for the help and training they had received. We quote from a letter of one of these orphans: "I am so thankful that you from the far-off land have a care for us poor orphans, in the hope that we may grow up to be useful to our people and land. With grateful heart I pray that God reward your kindness to us, and increase the number of such benefactors, so that other disconsolate orphans like ourselves may be received into this 'glorious' place, and like us enjoy the privileges and happiness here; for they are strangers to the good things of God's Word. It is through your kindness that we are freed from our slavish, unbearable condition. Hence all of us orphans thank not only God, but also you, our kind benefactors."

THE current number of *Congregational Work* has an interesting article concerning the coming, last autumn, of the British Mediterranean fleet into the harbor of Salonica, European Turkey. The story furnishes another illustration of the way in which foreign missions often minister to other peoples than those they are specially designed to reach. In this case it was a British fleet to which our mission station at Salonica ministered so successfully in spiritual ways. At another time it might be an American fleet. Or at another place, perhaps at a Chinese port, British missionaries might cheer and help American sailors. Gospel light-houses set up in any country will enlighten and guide not only the citizens of that particular land, but people of all races and climes who are continually passing up and down the world.

WE should have acknowledged earlier the receipt of two beautiful and helpful calendars for 1900, issued by the Woman's Board of Missions, Boston, and the Woman's Board of the Interior, Chicago. The latter bears the name of the Mizpah Calendar. Both of them name individual missionaries, or give topics for prayer for each day of the year, with an appropriate selection. The portraits of the missionaries connected with the Boards serve to make vivid the personality of those for whom prayer is offered. We should also acknowledge the receipt of "A Missionary Kalendar" designed by Miss Frances S. Hallowes, in which is presented, on a dozen or more sheets, the portraits of seventy-two prominent missionaries who were pioneers in the establishment of missionary work in various parts of the world. One sheet is devoted to prominent missionaries among the Jews; another to India; another to China, etc. Altogether this "Kalendar" will be found useful and attractive. It is published by Elliot Stock, Paternoster Row, London.

DURING and shortly after the massacres in Turkey, there was reported a decided breaking down of the barriers existing between Protestant and Gregorian Armenians, and a recognition, in some good degree, of the fact that the missionaries were seeking, not the destruction but the reformation, of the Old Church. **Changes in Turkey.** In this matter there has been, of late, some reaction in certain sections, and the old wall of separation seems as high as ever. Yet Miss Spencer, on returning to Turkey, can report that at Hadjin, on New Year's day, there were clear signs of a better state of feeling. She speaks of an unusual spirit of cordiality, manifested particularly by the stream of callers which kept up not only on New Year's day and evening but also on the next day, and more or less all through the week. Among these callers were the principal Armenians and their wives, including the governor himself.

THERE are two classes of reports coming from Turkey, one sad and the other cheering, and a missionary often sends reports of both sorts in one letter. An instance of this kind is found in a recent letter from Mr. Perry, of Sivas, Turkey, in which he says: "Could you go with us among the ruins of the houses which were burned in 1895, you would share with us in our very sad feeling. Only a few of these houses have been rebuilt, for the people are too poor. The families counted rich have abandoned the ruins of their ancestral houses, and have moved away to other places. Those who remain are from among the very poor. In all our congregations now there is not a single family not dependent on their daily labor for their daily bread." But in immediate connection with this sad report, Mr. Perry can joyfully say of one place, Gurun, that notwithstanding the present stress of poverty, the congregation is increasing in numbers and in generosity, being now nearly one half self-supporting, and aiming toward full support next year. The schools and orphanages are prospering, and the people are kindly disposed. Efforts to provide profitable employment for the despoiled Armenians have proved a decided success. A weaving industry, of which Mr. Perry has had charge since 1896, has now one hundred and twenty looms in operation, giving constant work to a large number. "So successful is this industry, that it is expected that the capital invested in this form of relief will all come back, with its increase, then again to be used for the poor." And so, with mingled light and shade, Mr. Perry and other missionaries in Turkey are finding constant and hopeful work, and are joyful in it.

ONE of our missionaries in Foochow, overwhelmed with the work that is at hand, exclaims: "Oh, if I could only multiply myself by ten, so that each of the ten would have only 100,000 souls for whose evangelization to be responsible. The churches at home know nothing of this stress. Even here one has to go frequently from village to village in order to realize the needs of the masses." How many ministers in America are content with a parish of far less than one thousand!



## OUR NEW MISSIONARIES.

It is a great pleasure to present to our readers the likenesses of some who are now entering upon foreign missionary service in connection with the American Board.

A pressing want in one of our mission fields is to be supplied by the going forth of Dr. and Mrs. Lawrence, who sailed from Boston on the 14th of March for East Africa. Dr. William T. Lawrence is a native of Conklin, N. Y. He united with the Baptist church of that place when fifteen years of age. After graduating from Cook Academy, Montour Falls, he took a four years' course in the New York Homeopathic Medical College, from which he graduated in May, 1899. Since then he has served in connection with the Flower Hospital. He joined the Student Volunteer Movement in

March, 1896. Mrs. Florence D. Lawrence is a daughter of Rev. George R. Henderson, one of the founders of the Jamaica Baptist Missionary Society,

and was herself born in Clifton, Jamaica, West Indies. She united with the church when but fourteen years of age. After assisting her father in his church work, she came to the United States to finish her education at Baltimore, Maryland, afterwards taking a course in the New York Metropolitan Training School for Nurses. Both Dr. and Mrs. Lawrence are now members of the Walnut Avenue Congregational church in Roxbury, Mass., Rev. Dr. Plumb, pastor, and they are to be supported by a group of Christian Endeavor societies connected with the Congregational churches of Roxbury.



DR. WM. T. LAWRENCE.



MRS. F. D. LAWRENCE.

For a time, at least, their station will be Mount Silinda in East Africa, but possibly, after the return of Dr. and Mrs. Thompson to the mission, they may be transferred to Chikore.

In the *Missionary Herald* for December last we announced the departure of four new missionaries, of whom, at that time, we had no photographs.



REV. HOWARD S. GALT.



MRS. LOUISE A. GALT.

These photographs have since been secured, and we are glad to present the likenesses of these friends, who have now arrived at their several fields of labor. Rev. and Mrs. Howard S. Galt, of Tabor College, Iowa, reached Tung-cho, North China, December 7, where Mr. Galt is to the college and seminary and Mrs. Galt to the college and seminary. They report that their long journey was a very comfortable one, and ready begun their study of the language. The welcome they received was exceedingly kind and hearty, and they commence their labors with great satisfaction to themselves.

Miss Helen E. of Wellesley College at her missionary station in Southern India, on November 22. Being a daughter, as they report on both sides, of



MISS HELEN E. CHANDLER.

Madura, and going back to her birthplace, she received a royal welcome such as naturally could not be given to a stranger. Miss Chandler finds that the language which she spoke readily in her childhood, but which she had

never been connected with. They report that they have already had a very comfortable study of the language. They received a very kind and hearty welcome from the missionaries of Madura, and going back to her birthplace, she received a royal welcome such as naturally could not be given to a stranger. Miss Chandler finds that the language which she spoke readily in her childhood, but which she had

forgotten in a good degree, is coming back to her, and she is already able to understand much of what the natives say to her.

Miss Mary E. Kinney, who sailed from Boston in October last, reached her destination, at Adabazar, Turkey, November 16. She was born in Boston, a daughter of Mr. George E. S. Kinney, and received her training in Boston schools, and is a member of the Boylston church. Miss Kinney is to be associated with Miss Farnham and Miss Hyde in the Girls' School at Adabazar, and she writes of the most cordial reception given her by her associates. She was much impressed by the fine body of native trustees of the school, as well as by the character and bearing of the pupils, and she feels certain that this will prove a very happy home for herself.

Of the missionaries who went to South Africa, whose likenesses were given in the *Herald* for December, Dr. and Mrs. McCord have gone for the present to Esidumbini, while Rev. and Mrs. James D. Taylor are now located at Amanzimtote. Mr. Taylor says that their first impressions of the place far surpass their anticipations. He writes: "It seems to me that I have never seen so beautiful a country. The surface is undulating, with here and there more prominent peaks and gorges, riverbeds marked by thicker foliage, the sea in sight on the east, and there are kraals on the hilltops to remind us of the purpose of our coming. Words are a poor medium for conveying any idea of our delight with the country."

Let these young soldiers of the Cross, who are just putting on the harness, be remembered in the prayers of Christians.



MISS MARY E. KINNEY.

---

## A CHRISTIAN WORKERS' CONVENTION IN EUROPEAN TURKEY.

BY REV. EDWARD B. HASKELL, OF SALONICA.

THE Salonica station of the American Board is working on the lines indicated by Dr. Nevius in his volume on "Methods of Mission Work," and is seeking to get as much as possible done by unpaid native agents. We have long felt it to be desirable to get together such agents for their instruction, while it would also benefit the paid workers to meet in a manner different from their church conferences, so as to receive more instruction and be imbued with the ideas of the station and of our Board as to our object and



ways of working. Mrs. House felt anxious to have such a gathering as, in some sort, a dedication of the new Salonica property, and it was chiefly by her determination and self-sacrificing labors that it became an accomplished fact.

In the invitation sent out, the friends were informed that each must pay his own travelling expenses to and from Salonica, but the station would furnish them free board and lodgings while here. The greater part of the guests were lodged at the Mission House, in the chapel, reading-room, and "sick room" (adjoining chapel), and in Dr. House's dwelling apartments. Of course the beds were mostly "shake downs." All were fed at Dr. House's. The number from outside the city who accepted the invitation was twenty-six. They included three missionaries, Mr. and Mrs. Bond, and Miss Cole, of Monastir; six licensed preachers; seven lady teachers and one man two colporters; one Bible woman. The remaining six were laymen who are active leaders, chiefly from places without paid workers.

In accordance with the plan of the convention, the addresses were largely educational on mission lines, or aimed at inspiring spirituality. To avoid invidious distinctions, no natives were invited to give addresses, although they participated in the discussions. No officers were elected and no votes passed. The audiences numbered from fifty to seventy-five—not equal to the Boston Congregational Council, but unprecedented in our Salonica work. The convention's time was occupied as follows:—

Sunday: Prayer meeting at 8 A.M., followed by sermon by Mr. Baird, on Gal. 5:25. "If we live by the Spirit, let us also walk in the Spirit." After this Bulgarian service, most of the visitors went over to the Church of Scotland's Mission, where Rev. P. Crosbie preached an English sermon, which the majority could understand. He also kindly gave notice to the English community of the convention's sessions, and invited any interested to drop in and see it at work, with the result that half a dozen English people did come in to the Sunday evening session. In the afternoon, Mr. Bond led a "model Sunday school" in a very interesting way. The evening meeting, led by Dr. House, was a praise service.

Monday morning, after prayer meeting, Mr. Haskell gave the first address, on "Our object and methods." It presented our chief object as the establishment of self-supporting, self-propagating native churches, and urged each preacher to get this aim clearly before him and set himself to bring his people up to it. It provoked lively discussion, besides some criticism, which might have continued till noon, had it not been necessary to limit it in order to hear Dr. House's inspiring address on "The Divine element in our work," or spiritual power. On Monday evening, a Question Box was skillfully conducted by Mr. Baird. It was the first one we have had in Macedonia, so far as I know, and excited great interest.

Tuesday forenoon was devoted to woman's work, Miss Stone presiding and making the opening address on the importance of elevating and Christianizing the women. The Turkish censor had just arrived on business connected with stamping some books, and at my invitation listened to Miss

Stone for a while. He understands Bulgarian well. His face had a curious, doubtful expression as he listened, for the first time in his life, to a woman



THE CONVENTION OF CHRISTIAN WORKERS AT SALONICA.

speaking in public. Mrs. Baird gave us the greetings of Oberlin First Church, and Mrs. Bond related many incidents of her rich experience in touring among women, exemplifying the influence of the Christian wife and

mother. Miss Sevastia Kyrias, Principal of the Albanian Girls' School at Kortcha, spoke of the work among Albanian women, and Miss Rada Pavleva, of the Monastir School ably followed on "The place of the Christian school in the preparation of workers for souls." The afternoon was devoted to recreation and sight-seeing. Quite a party, conducted by Mr. Haskell, visited the places of historical interest in the city. The evening address on conducting Sunday schools was given by Mr. Bond, who is our expert in this line, and was followed by discussion.

The Wednesday morning addresses were on "Commending the gospel by a Godly life," by Mr. Baird, and "The importance of revival meetings," by Dr. House. Each was followed by discussion, and was helpful to the hearers.

After dinner the convention was photographed, and appeared as in the photo-engraving opposite. Unfortunately, Misses Cole, Kyrias, and Pavleva, with colporter Vanghel Turpchanoff, had left for Monastir in the morning, and so were not included in the picture. Several servants and others, not officially members of the body, were included.

The evening session was a consecration meeting, culminating in the communion of the Lord's Supper, presided over by the writer. This seemed to me, in some ways, a very remarkable meeting. Almost every Christian present, kneeling, consecrated himself anew to God in brief, earnest prayer without confessing anybody's else sins or spreading out into general petitions. For an Eastern gathering this seems almost incredible—but I was present and know. As one listened to the simple, childlike, heartfelt prayers, he could not but feel that the men and women of this assembly had an intimate acquaintance with Him to whom they spoke, and that they truly love and serve Him. This meeting showed me that the work of redeeming this land has made greater progress than we had realized.

---

## THE ECUMENICAL MISSIONARY CONFERENCE AND ITS PREDECESSORS.

THE Missionary Conference which is to begin its sessions in New York, April 21, is by no means the first gathering of the kind, though it is the first of the conferences which could with any propriety be called ecumenical. What was in fact as well as in name the first "General Conference of Foreign Missions," was held at Liverpool, in March, 1860. It was composed of about one hundred and twenty-five members, representing the churches and societies of Great Britain, with missionaries from the United Kingdom who chanced to be at home. The sessions covered four days and were not open to the public, inasmuch as the special object in view was the discussion of principles and methods of missionary administration. Limited in attendance though it was, it showed clearly that there was real unity in the Christian church, amid its diverse forms, in the work of reaching the unevangelized. It was seen that in some good degree those who loved the Lord Jesus were as one in the work of carrying out his plans for the redemption of the whole world.

Eighteen years later, another Conference was called, which met in Conference Hall, Mildmay Park, in the month of October, 1878. This is commonly termed the Mildmay Conference. A much more extensive preparation was made for it than for that held in Liverpool. The committee, under the presidency of the Earl of Shaftesbury and the chairmanship of Sir William Muir, arranged an extended program and invited representatives from all the great missionary societies in Europe and America. One hundred and ten delegates were reported as having been in attendance, the larger societies of Germany, France, and the United States being well represented. The characteristic feature of this Conference was the consideration of the actual progress of the missionary work in different parts of the world. It was a review of what had been accomplished rather than a discussion of principles or methods. The sessions continued for a whole week. Papers were limited to twenty minutes, and the speakers to ten minutes. The reports of the meeting were widely disseminated, and gave to the Christian world a new and powerful impression as to the real advance which has been made toward the preaching of the gospel to the nations, with abundant illustration of the power of this gospel to save individuals and transform society.

Ten years after the Mildmay Conference, another and a still larger assembly was planned for. It was termed the Centenary Conference on Protestant Missions of the World. It is difficult to see the propriety of applying to it the term centenary, since it was held several years prior to the centennial of the organization of the great missionary societies with which the modern era of missions began. This Conference assembled in Exeter Hall, London, from June 9 to June 19, 1888, and proved a great advance upon previous similar assemblies. One hundred and thirty-eight societies were reported as having been represented, and sixteen hundred members were enrolled. Large delegations came from across the seas, and missionaries were present from nearly all lands in which Christian work had been begun. The public meetings were often crowded, while at the same time sectional meetings considered some of the details of missionary work. During the ten days, fifty sessions, larger or smaller, were held, and almost every department of missionary work was brought under consideration. In an article in the *Nineteenth Century* magazine, Sir William Hunter presented, under three heads, the aims which were before the Conference: "1. To turn to account the experience of the past for the improvement of the methods of missionary enterprise in the foreign field. 2. To utilize acquired experience for the improvement of the methods for the home management of foreign missions. 3. To seek the more entire consecration of the church of God, in all its members, to the great work committed to it by the Lord."

The report of the proceedings of this Conference of 1888 fill two large octavo volumes, and it has proved an invaluable thesaurus in reference to the subject of foreign missions. While there was a review of what had been accomplished, the trend of thought was rather toward what yet remained to be done, and the best methods of prosecuting the grand missionary work of the church. Those who were present at the assembly testified to the spirit



of deep consecration which was manifest, and the sense of humble dependence upon the Divine Arm for success in this sublime undertaking. One who studies the reports of this convocation will quickly perceive that it marked a great forward step in the work of foreign missions.

And now there is just before us the fourth Foreign Missionary Conference,—larger and more important in every way than those that have preceded it. It comes at an opportune time, at the close of the century which has witnessed, if not the birth, yet the infancy and development of modern missionary effort. The hour marks a definite period and a distinct movement to be reviewed, a period which has witnessed as marvelous growth in missionary lines as in the direction of the arts and sciences. And the Conference is to be truly ecumenical as the others were not. Every principal missionary society in the world has been invited to be represented, and, so far as is known, only one has declined the invitation. The British Society for the Propagation of the Gospel, though the oldest organization now engaged in foreign missionary work, is so bound by its extreme high church views that it cannot formally coöperate with other Christians. Probably two hundred missionary societies, perhaps more, will be represented in the Conference, and leading spirits in the great missionary movement, as well as missionaries from all parts of the world, will be in attendance. It is expected that between two and three thousand delegates will be enrolled, and the sessions will be held not in any of the old centers where missionary work began, but, crossing the seas, the Conference will convene in a land which itself, in many of its sections, was missionary ground one hundred years ago.

It is our hope and confident expectation that through the favor of God this convocation will have a mighty influence not only upon Christians of every name, but upon those who are not confessed disciples of Christ. It will illustrate as nothing else has done, and as nothing else can do, the fact that the church of Christ is one, however divided into denominations, that it has one Master whom it serves, and one Kingdom for which all are laboring. While much cheer may be derived from the story of successes, and much help for future labors in the study of methods, yet we anticipate that the greatest and most lasting benefit to be derived from this assembly will be a profounder faith in the power of the gospel, and deeper consecration to the great Captain who leads his hosts, with the kindling of new enthusiasm in the great enterprise which He has committed to his disciples. There will be much to humble true disciples in view of past failures and inefficiency, and of the slowness with which they have entered upon the work committed to them. Yet we may well rejoice in what the Lord has done through his people, and specially we may rejoice in the fact that He is bringing his church in all its branches to a better apprehension of the great purpose for which He established the church, namely, that it may fill the world. And if in the spirit of humility and faith we come to this convocation, which has for its sole object the glory of Christ in the coming of his Kingdom, we may expect the presence and the manifested power of the Divine Spirit, and may receive new inspiration and guidance for the work yet to be done.

## FROM PONAPE — A REMARKABLE LETTER.

ON March 7, a letter arrived at the rooms of the Board, addressed to Rev. C. M. Lamson, bearing the postmark "Ponape, Karolinen," with a German postage stamp for twenty pfennigs (5 cts.). It proved to be a letter from Henry Nanpei, often called Prince Henry Nanpei, because of his connection with the line of Ponapean kings. He is well known among our readers, however, as a former pupil and afterwards as teacher in our mission training school on Ponape, prior to the Spanish occupation, and since then as a stanch defender, amid manifold persecutions, of the Christian faith he had professed. Inducements of all sorts were set before him if he would but join the Catholic party. Failing to move him by promises, he was imprisoned for months by the Spaniards, and his life was more than once seriously threatened. Notwithstanding the abusive treatment he had received, he bore himself with great prudence and kindness toward the Spanish governor and his followers, while aiding the Protestant Christians throughout the island. It is not to be wondered at that the tone of Mr. Nanpei's letter just received is jubilant, in view of the facts he now states in reference to the German occupation of the island, and the good bearing of the new governor. We give the letter entire, only premising that in language and orthography it is printed *verbatim* as written, and therefore with less editorial revision than is required in the large majority of manuscripts received. The fact that there is such a native Ponapean, trained in our mission school, so capable and able to write such a letter as this, and so ready to take the lead in further work on Ponape and its adjacent islands, is most cheering. Every effort will be made to respond at once to his call for an American missionary family.

PONAPE, November 1, 1899.

CHARLES M. LAMSON, D.D.

Most Respected Sir: — It affords me great pleasure in having to report to the Mission Board the change of government which took place here on the 19th day of October. A German man-of-war, accompanied by a transport ship, arrived here and hoisted the German flag. The Spaniards, who were in possession up to that date, seemed very reluctant to leave, in fact they were over a week dilly-dallying about before they made up their minds to quit. Quite a number of our people, myself included, lost no time in getting round to receive and to welcome our new Governor of Ponape, and at the same time to bid a last adieu to our tormentors, the Spanish. On my approaching the Spanish Governor, he became very indignant, and used some rather abusive language about our Kings and Chiefs paying their respects to our newly arrived Governor, a thing which had never been manifested towards the Spanish governors. I made no reply to his insinuating remarks. Suffice it to say that they left the island as they came, viz., in a drunken, brawling, disorderly manner. We are indeed very happy to have seen them cleared from off the island. For thirteen years our people have been menaced

and harassed to death by those cruel, unrelenting, blood-thirsty Spaniards. No language can adequately describe the awful and heinous crimes that those wicked Spaniards have been guilty of here on the island. Governors, priests, officers, and men were all of the same calibre. Not one good example have they shown our people. But they have succeeded in making many of good young Christian men and women drunkards and common harlots. Many children of tender age have died an ignominious death at the hands of those lecherous, wanton brutes. May God forgive them, but Ponapeans never can.

There still remain on the island three priests, and as many cooks, or brothers as they are usually termed. But thanks be to God, their arbitrary power is broken. The German Governor has warned them about making any further trouble in religious matters. Our new Governor, who is a comparatively young man, seems to have all the necessary qualifications for his important position. We pray that he may rule wisely and well. He has already secured the good-will and respect of the people, and appears to be the right man in the right place. Our Governor's first order was to prohibit the use and sale of all intoxicating liquors to the natives; and any infringement to this law, no matter who it may be, will be severely punished according to German law. We are very glad of this. This cursed liquor nuisance is what we have been trying for years and years to put down. Thank God that time has now come to pass. The next best thing that our Governor has done, is to guarantee free and absolute religious liberty to all sects and to all creeds; and if there are any who prefer to be nothing, let him be nothing. The next thing is, that a small tax will be imposed on all merchants and business people; but no taxes as yet are to be levied on the natives. Our Governor very wisely suggests that it is not at all necessary to demand the people's firearms, so long as they do not shoot each other; besides, their ammunition once done, they cannot get any more. No more guns or ammunition to be landed on the island. I am pleased to say that our present Governor is a great traveller and explorer, and shows to our people every good example by offering employment to all who care to work, all foreigners as well. We are very hopeful of having much better and happier times under German rule, than we have had under Spanish misrule. The Governor has footed over about one half of the island, and he declares its unfitness for plantation purposes; nothing, says he, only for homestead use. We have just very recently completed the building of our church, the dimensions of which is 50 ft. by 20 ft.; it is a wooden structure with galvanized roofing, and is capable of seating from five to six hundred persons. Many threats were made by the Spanish priests to raze it to the ground, but thank God, their evil and malicious designs were frustrated. We pray that the Mission Board send us out an ordained minister of the gospel. We feel that we stand in need of some higher influence, to guide and instruct us in the word of God. The people are all the time clamoring for an American missionary; they believe heart and soul in the Americans. I beg to say that the Governor's suite is composed of one doctor, a secretary, and a captain of the



port, including a few New Guinea or New Britain natives as servants; so that we are no longer in dread of any further bombardments.

We hope and trust that the Board may take our request into their merciful consideration and send us along some good man.

Meantime I beg to remain

Your humble servant,

HENRY NANPEI.

## LETTERS FROM THE MISSIONS.

### *North China Mission.*

#### THE RAIDS OF THE "BOXERS."

Voluminous reports have been received of the progress of affairs in the Shantung district, indicating great activity on the part of the Boxers, yet encouraging the hope that the worst is over. The new governor of Shantung, Yuan Shib-k'ai, who has displaced an incompetent and criminal Manchu, gives promise of better protection, and our missionaries are hopeful that order will be restored. There have been several small battles in which the Boxers have uniformly been worsted. We have not room for all the details, but give Dr. Arthur Smith's report of an attack upon one of their outstations, Ho Chia Tún, by a band of Boxers. The authorities had been warned that an attack was impending. Dr. Smith writes:—

"On December 26 an official sent a yamen secretary and three soldiers to Ho Chia Tún, with instructions to the village head men to make a bargain with the bandits, if they came, and if this proved impracticable to send him word (at a distance of seven or eight miles from the city) and he would attend to it. These yamen men remained over night, and the next morning rode off to a fair and disappeared. The day following, without warning, the Boxers appeared at the village in a force represented as between one and two hundred, of whom perhaps thirty were cavalry. They divided into squads, one party making for our chapel and schoolhouse, the doors of which they broke in and

proceeded to loot the place, carrying off everything, pulling out the window frames, and burning them, with the doors, for fuel. The outer gates were wrenched off, either broken up or sold.

"Directly in front of the chapel is another yard, with a large and commodious house owned by the mission and used as our private headquarters in that district. It was fitted up for a temporary home, with furniture, cooking utensils, bedding, etc. This place was also looted and wrecked, every window and door being broken up and burned or carried away, and nothing left inside. One party of the pillagers made for the home of the helper who lives in this village, which they entered and pillaged, but did less damage than elsewhere, owing to the vigorous remonstrance of the head men, who feared that if burned, the houses would set fire to others. The members of the family escaped over the wall, the young daughter of the helper (a pupil in our girls' school, with unbound feet) having a narrow escape from capture. As there had been repeated threats of this raid, many of the more valuable articles had been removed, but all that was left was stolen or destroyed.

"A third exploit of the piratical party was to attack the premises of a wealthy man near our chapel, on pretense that he was one of our members, which all the villagers declared he was not. But his place had too much booty to be spared, so a large part of the day was spent in pillaging it, a large sum of money and

great quantities of household effects being carried away. The proceedings at this place occupied the greater part of the day, interspersed with the inevitable eating, drinking, and palaver which form an essential ingredient of the Boxer social code. After the party had once left and returned to carry off several cartloads of this man's goods, the villagers became excited. Some one ordered the village gong sounded, and the population, armed with hoes, picks, poles, and pikes, came out in great numbers to resent this irregularity in the procedure. The plunder of Christians might be well enough, but miscellaneous spoliation of rich men might be inconvenient. Many of the Boxers had already left, the few that remained were attacked by the villagers, who surrounded and captured several horses and three men. One of these they killed with his own sword, and, it is said, finished by cutting off his head with a straw cutter. Another escaped, but a third was tied up."

It seems that on the 22d of December the governor of Shantung beheaded three of the captured leaders of the Boxers, with salutary effect upon the raiders. Nevertheless, threats were continually heard, and reports of pillage were coming in from many outstations. Dr. Smith reports that 250 Roman Catholic families in one county had been robbed in a thorough manner, and that one village where a Roman Catholic priest had his headquarters was burned to the ground, not a house left standing.

#### LIGHT IN THE DARKNESS.

Notwithstanding these outbreaks, Dr. Smith reported on January 1 that the outlook was promising, since it had become apparent that the authorities do not intend to let the Boxers have their way and overturn the empire. But more encouraging than all else is the bearing of the native Christians. As an illustration of this Dr. Smith speaks of

the regular quarterly meeting at Pang Chuang, December 24:—

"We did not expect many, owing to the troublous times, and the persistence of the rumors of coming trouble for some of our people in almost every county. Then, two days ago, there was a hard snowstorm, which has rendered the roads extremely difficult of travel, almost preventing any woman from getting about at all. Yet, despite this, we had the chapel fairly well filled this morning, and there are men from seven different counties who came on purpose, some of them from a distance of twenty-five miles or more. We were agreeably surprised also to find that there were six men from four different counties who wished to be baptized, having been on probation at least half a year. One of these was pillaged just four weeks ago today, and was, in addition, fined thirty strings of cash as a premium for not having his house burned over his head. Yet, at the examination last night, he spoke with great firmness about his inflexible decision, and has not the smallest thought of going back. There were about 130 male communicants and a few women. Perhaps, under the unexampled circumstances, this was the most encouraging attendance we have ever had. We have a large station class of men who are making good progress, but as many of them are simply refugees, we have not been able to do anything in the way of attaining the ideal of self-support on which we acted last year."

#### TUNG-CHO AND OUTSTATIONS.

MR. WILDER, under date of December 31, reports:—

"In our outstations and city street chapel the unwillingness to have anything to do with us, which was such an embarrassment a year ago, has passed away, and there is none of the wild-fire rumor that troubled us then. There has been a good deal of genuine interest

in our outer chapel, but the setback of the empress dowager's *coup d'état* last year will, I think, make itself felt in the statistics of converts more this year than last, for last year we were unable to get hold of new inquirers who would be the probationers and candidates for baptism this year.

"This lack of earnest inquirers is a disheartening feature of the work this year. We have audiences, but few who are eagerly seeking the truth. We have almost no material for men's station classes except church members. In the country this fall I have baptized five adults, but these were all inquirers of two or more years' standing, and there is small prospect for more baptisms this winter. During the year I have baptized twenty adults and ten children in our outstations. Most of them are good, strong Christians, which is one of the compensations for undergoing a little adversity."

Our readers will remember a case of persecution, followed by an extraordinary peacemaking, reported by Mr. Wilder in the *Missionary Herald* for September of last year, page 373. Mr. Wilder now reports:—

"As the months go by the good effects of those two months of lawsuit and peacemaking feasts become more apparent. The persecuting family was indeed changed. The old mother of the family has called on the Christian women of the families most connected with the case—and has twice sent her cart to bring them to see her for a few days' visit. They have had severe losses by fire this autumn, and, wishing to see if their invitations to me, given

last spring, were sincere, I took occasion of their misfortune to call and condole with them. They welcomed me kindly and renewed their invitation to call whenever convenient to drink tea or spend the night, if necessary. . . .

"Another result, partly of this lawsuit and reconciliation, is the admission of the chief peacemaker, Chao Yung T'ai, as a candidate for baptism. Of all the thirty or forty men connected with the case, he was the man of most tact, and wisdom, and weight. He has had his son in Miss Andrews' school there for two or three years, but has never felt drawn to the truth enough to overcome his fear of ridicule until this summer. But now he has a deeper sense of his own sin and of his forgiveness than any man I have seen, if I am not deceived in him. He had instituted family worship and in our little prayer meeting that day his prayer was full of thanksgiving for God's goodness in healing him of a sickness, and in forgiving his sins, and of petition that he might show his gratitude by his testimony among his neighbors, of whom he has been afraid.

"The shopkeeper at Yung Lo Tien, who two years ago offered seven dollars toward buying or renting a street chapel, still holds the offer open, but the mission, with its reduced appropriations, doesn't yet see the way to give the preacher a shelter. Only a few dollars would do it. The same shopkeeper also offers to help buy him a bicycle, so that he can visit the shopkeeper's native village oftener. This shopkeeper has joined on probation within the year since making these offers."

### Shansi Mission.

#### FEN-CHO-FU — OPIUM CURSE.

MR. ATWATER, under date of November 27, says:—

"The work of the station has been enlarged this fall by the appointment of

two book and tract colporters, and of one evangelist for the hospital and opium refuge here in the city. This will give added power to our work, and we look for greater results in the future.

"This year we have made haste slowly in the matter of baptisms. We have felt the necessity of a longer probation. We seem to be a branch of the McAuley mission, our members are so weak and so often fall into sin. The opium habit seems to hold fast to its victims like the Old Man of the Sea. Again and again it pulls them down to a miserable slavery. They are exceedingly ashamed of themselves, and it is often hard to persuade

them to try again. Whenever a church member or a probationer ceases church attendance, we think first of all of the opium. Ten to one the man has again enslaved himself.

"Mr. Price's school seems very prosperous this year, and is also more nearly self-supporting. He is feeling much better about it himself, and we are all rejoicing with him."

### Ffoochow Mission.

#### OLD AND NEW WORK.

MR. HUBBARD writes from Pagoda Anchorage, January 23:—

"The work has been carried on at thirty-six different places, in twenty-nine of which there have been schools, not as many as in 1898. It has been difficult to plan for so many places with reduced appropriations. The cost of living has greatly increased, owing to a closer communication with the Western world (which equalizes prices more and more) and short crops here. The typhoons of 1898 wrought so great destruction to the crops that parents have not been able to send their children to school, so we have had day schools in only twenty-four places, and boarding schools and classes in five places.

"The evangelistic work has continued very much as in 1898. My helpers report a fair number of learners and progress made by church members. The number entering the church on confession of faith will not differ greatly from last year. The progress made toward self-support is not as great as I had hoped. Nor dare I push it too strenuously, for fear of obliging my helpers, in order to piece out their scanty allowance, to have to take up with help from men who have lawsuits and wish the influence of the Christian church to help their case. I am pleased with the increased demand for New Testaments and hymn books and Christian literature in general in

this field, and if growth in grace will only keep pace with growth in knowledge of the truth, we have nothing to fear in the future.

"I am happy to report opportunities to enter upon new work in four different places. At the village of Lau-gie we have been given a five years' lease of a large house for a chapel. A few years ago we had a poorly fitted place in this large place (10,000), about a half mile from this present chapel, but we had only two or three converts then. At the present place there is a goodly number of hopeful enquirers. The only difficulty is to provide a proper preacher for them. They will raise perhaps half his salary, but much as I would like to take a man just graduating from the theological school for this place, the serious question arises, "Where is the money for me to use when I have too little for the present force, plan as closely as I may?" Tang-tau is the market town for a large number of villages, and we have had a school there for a number of years, but no proper chapel. Last spring a graduate of the theological school went to this place on invitation from a number of new inquirers, who raised about forty dollars to fit up a preaching place about three-fourths of a mile from the old school and to supplement his salary. The interest, continues and a new chapel has been built and leased to us for four years, rent being paid in advance for that time.



Cio-u is a village some eight miles up the creek from my home. A colporter has been doing faithful work in a number of villages in the vicinity. Quite an interest has developed at this place, so that a goodly number gather every Sabbath for a service. They are now planning to fit up the place they have been meeting in for some months past for a permanent chapel. Lek-ling is one of a bevy of villages where the opportunity to do good new work is excellent. An old-time Chinese gentleman has had a school there this year,

but the interest is specially shown in the work of the Tokang helper's wife, who goes there frequently as Bible woman. Having heard so good reports I was very glad to verify them by a visit in person the last of December.

"I am troubled by the burning of our chapel at Muoi-hua in October to find a suitable place for the growing church there. I had hoped to press this church on to self-support in 1900, but the loss of this chapel makes it impossible."

### South China Mission.

#### CONTINUED GROWTH.

DR. HAGER reports that during the last autumn months some seventy persons were baptized, and that the work was going on as usual, though there had been much opposition from the Roman Catholics and in other ways. During the last year, up to December 4, there had been about 230 baptisms, and there were others whose coming was anticipated. Mr. Nelson, of Canton, under date of December 4, writes:—

"We are having an unusually busy season just now, and have splendid opportunities for Christian work, both direct and indirect. Yesterday was a most interesting one for us here in Canton. It was our quarterly communion season. The previous Saturday we examined ten candidates for baptism, and Sabbath morning two more. Of these we received eight. At our service yesterday, every seat on both sides was filled, and we had a most appreciative audience. I preached the sermon, after which the applicants received baptism, and then the Rev. Joe Jet conducted the communion service. About seventy sat at the

Lord's table. The collection for the poor amounted to \$10 and a few cents.

"One of the applicants for baptism was a blind man from the New Blind Asylum. This place is four miles from our chapel, yet on two occasions this blind man has found his way through the crooked streets and crowded thoroughfares. He was received on probation, and asked to wait till the next communion, when his brother, who can see, expects to join us also.

"The way is opening up in Shan Tak again, especially in Mr. Kan's village. The people are asking for instruction, and as Mr. Kan has promised me a house, I can see my way clear to send a man to work permanently in the village, beginning next year. The country at present is in rather a disturbed state on account of lawlessness by land and water, and suffering prevails. In many ways it has been a most trying year, yet the honest seekers have been many, and the interest in the Gospel has increased. More women have listened to the Gospel than ever before, and more mothers converted. Colporters have made good sales."

### Micronesian Mission.

#### FROM RUK.

By telegraph we learn that the *Morning Star* arrived in San Francisco harbor March 7, but the letters which she has

brought will not reach us in season for this issue.

A letter from Mr. Stimson, dated Ruk, January 8, reached us the day prior to

the receipt of the telegram, coming by an English ship which touched at Ruk on its way to Sydney, Australia. The report which he gives concerning the illness of Miss Beulah Logan, and her going on this English vessel to Sydney, is referred to in an editorial paragraph. We print here Mr. Stimson's record of a trip to the western part of the Ruk lagoon:—

“From Tuesday to Saturday, January 2-6, Miss Lizzie Baldwin, accompanied by two of her school girls, went with me on a trip to our stations in Fair-truk. At Tol, the people saw the mission boat coming and had gathered at their teacher's house before we could get ashore. Their young chief, an unusually fine-featured man, and his wife, who carries herself with a queenly dignity, and people in all degrees of undress, joined with us in religious services and listened attentively to our exhortations. The teacher and his wife, who have lost two children within the last few months, seem to have borne their affliction with Christian meekness and hope.

“Wednesday, at Fanupenges, we found a deserted teacher. At the same time we were met by the chiefs of the island, who were in alarm at my threat to take the teacher away. Miss Baldwin went out to find some of the women. I sent for the men, and in the afternoon we had a congregation of fifty or sixty. They promised to be faithful in school and at the services of worship, and with some faint hope I left Alfios and Maggie for another trial. This teacher is the lowest in character of any I have yet met in our field.

“Thursday our course brought us near to Rawmalum, where we saw many people along the shore. I thought best to run into their harbor and try to speak with them. Some of our young men went first, and afterward carried me ashore. The chief received me, and led

the way to his boathouse and seated me beside himself on the dais, while his men and boys squatted in their native manner before us. There was evidenced a great desire for ‘goods,’ but the chief and leading men said they would receive and support a teacher, giving land and trees. I promised to carry them a teacher and his wife this week, and I hope to do so.

“At Lot, the teacher who lost his wife some months ago has been traduced and blackmailed by an English trader and his native woman (one of two). Tim and Ari had heard of it and visited there some days ago and found it was all libelous. Joses was very glad to see us. Susa, the chief, and Saiwan, the neighboring one, were both doing faithfully. Susa told me that there is not a word of truth in the accusations circulated against Joses, but he agreed with me that Joses should return to school and a family take his place. But he demanded that when Joses obtained another wife he should return, and I promised that if at that time all agreed, he should do so.

“At Lekunafau, on Utet, Tim is having a wearisome toil. It is the new field to which he went after the war drove the people from his former station at Lepron on the same island. At the old station, Molowei, Ari and Orpa have done well. Our evening service was in their new and neat church shed, a very respectable place of worship in native eyes. I spoke to a congregation of sixty or seventy people, and Miss Baldwin added a word to the women and conducted morning worship the next day. After spending Friday night at Uman, in the house of Moses, who was absent, we reached home on Saturday afternoon, grateful for deliverance from dangers enough seen, beside unseen ones. Here we found some people, blown out of their course, from the Mortlocks. They report our work all right in the faithful places.”

## West Central African Mission.

## CONTINUED GROWTH.

MR. STOVER reports that on November 5, three new members were received into the church at Bailundu, and several are waiting to join the class of catechumens. Of Keto, their best native preacher, Mr. Stover says:—

“He has preached with unusual fervor for some time past, urging the church to greater activity. He has evening prayers and a night school at his village, and thinks they ought to have the same at Chilume. It would be better for him to urge this than for us.” Mr. Stover reports an incident which indicates the heathenism prevailing about them, and at the same time the fervor of Christian young people, and the beneficent character of the mission.

“Last week we had quite an excitement here. The mother of one of the young women who lives here was taken for fetish performances, and was likely to be put to death. The old men, the prime minister, and several others who had her in charge, passed by here with her on their way to the capital. They took her to Chilume. Our young people rushed out in a body to protest. One ran for me. I went out, but by the time I reached the scene of action they had liberated the woman and were taking her to her daughter’s house on my compound, the chief’s men following, probably intending to take her again. I ordered them to leave, which they did *instantly*. We are told that the captain-general has forbidden all performances that involve the taking of life, and that the chiefs were doing this secretly. I do not believe that it is wise for us to act the part of judge or divider, but our place is always a refuge for any who are fleeing from wrong and oppression, especially from being sold into slavery. We protect all such who come to us without a question. And our rights are respected, both by the Portuguese and the natives.”

## FROM CHISAMBA AND KAMUNDONGO.

DR. MASSEY reports that the day after his arrival at Chisamba, October 25, he opened a dispensary, Miss Melville acting as interpreter. The dispensary is open two hours in the forenoon and two in the afternoon, and from 30 to 50 persons appear each day for treatment. Some native huts in the vicinity are used for the accommodation of those coming from a distance. It is hoped that a building for a hospital will be put up the next dry season. The chief of Ciyuka made a present of an ox to the new comers on their arrival, and other prominent persons sent gifts of corn, and the like. The Sunday-schools are reported as being well attended, the audience numbering usually about 300, but sometimes as high as 500.

Mr. Sanders gives a good health report, saying that he has a class of nineteen of the more advanced young men, giving them instruction, following closely Rev. Andrew Murray’s volume on “The Spirit of the Lord.” This is done in preparation for the coming forth of these young men as preaching evangelists.

## A HEATHEN CEREMONIAL.

MR. READ, of Sakanjimba, reports an attempt on his part to visit the *ombala* or capital of the Ondulu country, a long day’s ride to the north from Sakanjimba. On reaching the *ombala* he found that the people were about to observe the obsequies of the dead chief, and the inducting of the new one into office, and the people on all sides were coming to attend the ceremonies. Mr. Read says:—

“I saw and learned much about the heathen ceremonies connected with these events. The practical knowledge of heathen degradation which is gained by actually living in the midst of it for days, is a great advantage. I witnessed



most of the heathen performances from the time the crier of the dead chief warned the people to secure their animals and their children during the ceremony lest some might disappear. The widows of the chief commenced their wailing on the third night before the funeral, continuing it until the corpse was buried in the chief's compound, and the new chief, after previous consultation with the corpse, had taken from it the keys of the chief's enclosure as the insignia of his assumption of royalty. The power of the bonds of slavish superstition is appalling. There seems to be no power of the native life, social or religious, but what is connected with fetishism. It was a privilege by conversation, or singing and speaking, to make known the better way—to tell of the One who alone is able to break such bonds, who alone has the keys of life and death. I had personal talks with the chief and all his resident counselors, and many of the

chiefs from the outlying districts. On the two Sunday mornings I was there I held a service before the chief and old men, and a large company. I was accompanied by one of our Christian lads, and together we held daily services morning and evening in the compounds of the ombala, taking them by turn. These took for the most part a conversational phase, and many an opportunity was thus given to explain and apply the truth which could not have otherwise occurred. After the ice was broken the chief and old men were very friendly, and when I announced on leaving, that this was but the beginning of many such visits from myself or Mr. Woodside, the message was received with evident interest and pleasure. It is not unlikely that the substance of the Gospel will be carried by the visitors at these ceremonies back to their homes, and our purpose in dwelling here be very widely understood where it was not known before."

---

### Western Turkey Mission.

#### MARSOVAN. — NATIVE AGENCIES.

MR. WHITE, under date of January 22, reports that having himself been detained from the usual winter touring, some theological students, with the aid of Dr. Tracy, Mr. Xenides, and Mr. Getchell, have visited almost one-half of the outstations of the Marsovan field. These brethren "are coming back with joy, as did the disciples whom the Lord sent out." Ten persons, mostly from the schools, were received to the church at Marsovan on January 21. Mr. White calls particular attention to the amount of unpaid Christian effort put forth by the native Christians of that district, mentioning several of the outstations. Of Gumush he says: —

"Brother Ascension for many years had conducted the services of the little congregation at Gumush without asking pay. After his death, two years ago, we wondered how they would be pro-

vided for in the future. But another brother has taken the vacant place, services are steadily held, and I think with growing influence among the people. The occasional visit of a theological student, or some one else to preach, is a help, and the Board pays about \$26 out of the \$40 annually given the teacher. But the people in a sense supply their own pulpit.

"Cross the mountains to Dere Keoy, and there another brother has practically become pastor of a flock of Christ. Like the disciples of Christ, he was called in his young manhood. He owes little to any school, everything to the Word and the Spirit of God. He serves the church without compensation, and seems to care far more for its interests than for his own.

"Alacham is well known as a place in which the Board never spent a dollar. The merchant, who from the start has

been the leader, continues to work in the spirit of a Pauline evangelist. The period of persecution in that town has passed, and almost every house is open to the meetings that the devoted band of Christian brethren hold from home to home, and also in the near villages.

"Charshamba, which had long been left by the Board flat on its face, is now the home of a good preacher who has gone into business there. He preaches the Gospel by his conduct all the week, and preaches it in our church on Sunday. A school is taught by a graduate of our Girls' Boarding School. God seems to have made provision at last for Charshamba to hear the Gospel without aid from the Board, as the sweeping reductions in our appropriations had cut it entirely off.

"Unieh has had no paid preaching for, I suppose, twenty years. There is a little congregation led by a good physician, the school being taught by his wife. One of our College professors, one other College teacher, and one teacher in the Girls' School are from that town, while their estimate of the worth and need of ministers is shown in two of our five theological students, and one other, a graduate of the College

now a student in Edinburgh, who come from the same place, which also has now some ten more pupils in our schools.

"Herek, since I began to know of it in 1890, has had a preacher but two or three years, and now it has more marked religious awakening and inquiry than any other place in our field. People in the marketplace are described as inquiring about religious truth with the eagerness of men who have lost something and are trying to find it. An elderly merchant and his sons have been the leaders here. Now they have a preacher. Such preaching cannot take the place of that by regularly educated men, but it is exceedingly useful to supplement and sometimes to precede the latter. Above all, such men are entirely free from mercenary suspicions or charges, and they acquire a powerful influence with certain classes thereby. There is no challenging the sincerity of a man who preaches the Gospel year after year at his own expense. It is a blessed privilege to be working together for the establishment of a Gospel whose inherent power is so commanding. The wonder is that those who hear it, like those who long have known it, should be so slow to respond to its claims."

### *Eastern Turkey Mission.*

#### GROWTH AMID OBSTRUCTIONS.

THE most stirring incident coming from this mission relates to the going of Miss Barrows and the English lady, Miss Wilson, from Erzroom to Van against the strenuous opposition of the local officials and in violent disregard of rights conceded by the treaties. These officials forbade, and in every way, including a vicious display of firearms, sought to prevent their starting and to stop them on the way. But in spite of these perils, as well as of severe snow storms, under the conduct of Dr. Ussher they made their way, reaching Van January 1. It would probably have been

impossible for them to do this had it not been for the vigorous assistance of both the British and American consuls.

Mr. Browne, of Harpoot, alludes to special religious interest in some of their outstations, but no particulars are given.

Mr. Stapleton, of Erzroom, writes:—

"Slowly our outstations are finding teachers or substitutes for teachers, that is, some one who will do for the time being. Erzingan reports the work in a growing condition, while the Kemach church, in the same region, has secured their teacher. But their pastor, who is troubled with rheumatism, feels unable to visit the second church and we have

not the funds to furnish him with a horse and its keeping, although he has asked us for the same through the past year. I am urging the church, poor as it is, to help in this way. But now help comes from another source. We hope to remove the rheumatic pains with the aid of a prescription given us by Dr. Ussher, and then perhaps he can walk the two hours between the two places.

"The relief work which we have done here I do not think has aided our work so very much, and I am in favor of suspending it or changing the form of relief. The plan would be to start an industry or two for the poor whereby they might earn their own bread. Fifty per cent of the seed given out last spring, to be returned, has not come in, nor can we expect to see it now."

### Madura Mission.

#### PERIAKULAM. — A LECTURE.

DR. TRACY, in his semi-annual letter, can report an advance under most items, two more catechists, two more schoolmasters, and two more congregations than in 1898. The adherents and the average attendance on the Sabbath have each increased by about 200, and the church membership by 19. Dr. Tracy says:—

"The churches have made some progress this year toward a larger measure of self-support. Two of the churches *are* self-supporting. One other has been self-supporting for half the year, but not voluntarily so at all. It was only because I told one of the pastors that he must live on what his people raise, as I should not help him longer. Two more churches are coming on encouragingly, but the two that still remain to be accounted for of the seven under my superintendence, are stolidly content to stay where they are. If I thought it made any difference except one of form, I would move to unite these two churches with the two whose pastors now act over them, but the truth is, it is mainly a matter of form.

"The year has seen the opening of a District Munsiff's Court, or Civil Court, in the town of Periakulam. The fact is of interest because of the increased number of better educated men whom it has brought into the town. Several of them are B. A.'s of the Madras University, and very intelligent men. One of them is a Brahmo-Samaj man, and one

or two others were educated in Mission Colleges, and are less prejudiced against Christianity. The Judge is a B.A., B.L., and an orthodox, which generally means a bigoted, Hindu. But, altogether, they are a very interesting lot of young men, and it gave me as much pleasure as surprise to be invited by them to give a lecture in the Hindu High School on some religious subject. I let them choose the subject, and they gave me for a theme 'The divinity of Jesus Christ.' When the occasion was on, the Judge took the chair (they always have to have a 'Chairman' on all public occasions, after the manner of the English), and the room was crowded full of the best that the town had to show, and gave me the most perfect attention. The Chairman made a queer shuffle of his opening remarks, and again after I was through, but I had the floor without interruption for an hour, and thanked God for such a privilege. It was good to let out the truth to a grade of intelligence above the ordinary village congregation, and to feel that God may use it in some way that I wot not of."

"The rains have been very light, I am sorry to say, this season, and we are looking forward with apprehension, though not as yet with alarm. The rains that should come next March and April, and later in June and July, if favorable, will put things to rights, but if they fail, things will go very hard for the poor."

## NOTES FROM THE WIDE FIELD.

### THE SECOND INTERNATIONAL STUDENT MISSIONARY CONFERENCE.

A NOTICE of this interesting and profitable assembly was crowded out of our last number. The first meeting of the kind was held at Liverpool four years ago. That meeting was a memorable one and has had a powerful influence upon student life in many quarters of the globe. The recent assembly at Exeter Hall, London, was much larger. At Liverpool there were about 700 delegates from 80 institutions or groups of institutions, whereas in London there were 1,700 delegates from 200 institutions. The delegates from outside Great Britain were 120, representing 25 different countries. A striking statistical report was presented respecting the rapid growth of the Student Volunteer Movement within the last four years, showing that the number who had signed the pledge of the Student Volunteer Missionary Union had increased from 1,038 in 1896 to 1,686 in 1900. At an earlier period 212 of the Volunteers had entered upon foreign missionary service, which number has now been increased to 565. It appears that this Student Missionary Union now embraces 11 Christian Unions, representing as many nations. Aside from delegates from European countries, representatives were present from the United States, Canada, Greenland, Iceland, Africa, India, China, Armenia and Japan. At many of the sessions of this Conference, Exeter Hall was crowded, not all of the audience, of course, being members of the Union. But the steady, quiet, yet sustained enthusiasm of the speakers, as well as the audience, is spoken of as most noticeable. Among those present may be mentioned, from the Anglican Church, the Archbishop of Canterbury, and the Bishops of London and Newcastle, and of Non-Conformists, Dr. Mackennal, Dr. Clifford, Dr. Glover and Dr. Horton.

The Archbishop of Canterbury is reported as having said that he anticipated that the present generation of students would be able before they died to say that there was no nation where the gospel had not been brought to the doors of the people and where the church had not fulfilled her primary duty. The thought was presented by many speakers that the word evangelization, as used in connection with the famous motto of the Student Volunteers, is not to be taken as meaning a superficial announcement of the gospel message. A prominent speaker gave this definition of evangelization: "It is the offer to sinful men of Jesus Christ, the Saviour King, through the lips and lives of redeemed men and women." This evangelization was in all the sessions recognized as the primary duty of the Church of Christ. It is claimed that the watchword of the Union assigns no limit of time to the work of the Spirit. It does not refer at all to the conversion of individual souls, or of the world, at any particular time. It simply means that the message of life and redemption should be carried to men with a speed commensurate with its importance, and that a generation is sufficient time to proclaim this gospel to all men. The missionary magazines and papers of Great Britain have been enthusiastic in praise of the bearing of the young men and the vigor and devoutness of their addresses. It is a notable fact that during this Conference, and from young men who are not supposed to be blessed with large means the sum of \$5,500 was raised for the purpose of the Union.

REV. JOHN CHALMERS, LL. D., AND GENERAL GEORGE HUTCHINSON.

The London and the Church Missionary Societies have each suffered recently a distinct loss in the death of prominent supporters. Rev. John Chalmers for 47 years a missionary of the London Society in South China, residing for the greater part of the time at Hong Kong, died at Chemulpo, Korea, November 22. He was known as a philologist and sinologue rather than as a preacher. A deep student of the



Chinese language and literature, he had published several books, the most prominent of which is "An Account of the Structure of Chinese Characters." Last year, after his furlough in Great Britain, he was returning to China via Canada, and was on board the *Scotsman* when it was wrecked in the St. Lawrence River. At that time, after reaching the shore, he sought a lighthouse some eight miles distant and missed his way and so wandered about for two days and nights, sleeping in the open and living on wild berries. Though he escaped apparently without injury, yet the privation and exposure seemed to have shattered his health and he died in Korea while visiting a son residing there. Dr. Chalmers was on one of the committees for the revision of the Chinese Scriptures, and he will be much missed by the missionaries not only of the London Society but by those of other organizations.

General George Hutchinson was for years Lay Secretary of the Church Missionary Society. The son of a colonel in the British Army stationed in India, he himself entered the army and was for a time *aide-de-camp* to Sir Henry Lawrence, and served during the Sepoy Rebellion under Lord Napier. Afterward he was connected with the British Civil Service in India, where he did admirable work. On returning to England he was made Lay Secretary of the Church Missionary Society, in which office he served most efficiently. He was also connected with the British and Foreign Bible Society and in both relations he rendered invaluable services. As an efficient counsellor, especially in connection with the financial problems connected with missions, he was greatly respected and his loss will be severely felt.

#### AFRICA.

KING KHAMA.—Of course the conflict in South Africa has seriously affected the territories of Khama, the Christian king, who rules in a region west of the Transvaal. It is reported that the Boers of the Transvaal informed Khama that they were not fighting against him or his people but against the white man, and that Khama replied to them, "I am a child of the Queen. The white people are my care and if any armed force whose object it is to kill these people crosses into my country, my guns will speak." It was reported at one time that some of Khama's men were engaged in a conflict but no definite account has been received. Rev. Mr. Williams, of Phalapye, however, writes that the work is very much disorganized and that while the schools and the Sunday services are maintained, the attendance is small, but a prayer meeting is held every morning and evening to pray for peace.

CENTRAL AFRICA.—The London Society is now having good schools in its mission in the Interior; one missionary at Fwambo reports that an industrial department has been established by which all the working expenses of the station will be more than supplied. The Rev. Mr. Johnson reports as follows in the *Chronicle*: "The work of the past few months has been so encouraging that I would not willingly exchange this sphere of labor for any other in the whole world. During this season I have induced four chiefs to build schools (and in one case a teacher's house also) in their villages, without a penny of expense to the Society. I have established regular preaching work in nineteen villages, whilst in the Liendwe Valley (upwards of twenty miles from Kambole) I have conducted 145 services during the last six months."

---

### NOTES FOR THE MONTH.

#### SPECIAL TOPICS FOR PRAYER.

For the new missionaries now entering upon service. (See page 139.)

For the missions and people of South Africa, that on the advent of the peace which is anticipated, these missions may be reestablished in vigor, that animosities may be overcome; and that in the readjustments made, the native races may be cared for in a Christian way.

## DEPARTURES.

March 14. From Boston, Dr. William T. Lawrence and wife, to join the East Central African Mission. (See page 139.)

Miss Eliza Talcott, who was expecting to sail from San Francisco for Japan, February 9, is detained by an accident and will proceed later.

## ARRIVAL.

*The Morning Star* arrived at San Francisco, March 7, having on board Dr. and Mrs. C. F. Rife and family, of Kusaie.

## DEATH.

August 13, 1899. At Madison, Conn., Mrs. Elizabeth P. Wood, widow of Rev. William Wood. Mrs. Wood labored with her husband at Ahmednagar, from 1865 till they returned to this country in 1872.

## DONATIONS RECEIVED IN FEBRUARY.

## MAINE.

East Stoneham, Cong. ch.	2 22
Ellsworth, 1st Cong. ch.	30 00
Machias, Friend,	10 00
North New Portland, Cong. ch.	1 00
North Waterford, Cong. ch.	1 75
Portland, Friend, 200; O. Cromwell, collector, 120,	320 00
Randolph, Friend,	5 00
Skowhegan, Cong. ch., for work in Zulu Mission,	2 78
South Paris, 1st Cong. ch.	10 00
Turner, Cong. ch., for native helper in India,	38 00
Waterford, Friend,	12 50—433 25

## NEW HAMPSHIRE.

Barnstead, Cong. ch. and Sab. sch., for India,	7 50
Boscawen, 1st Cong. ch.	9 34
Concord, Friend,	200 00
East Alstead, Cong. ch.	3 00
Exeter, Phillips Cong. ch., 10; John T. Rea, 5,	15 00
Gilmanston, Friend,	2 00
Goffstown, Cong. ch.	22 60
Hillsboro Bridge, Cong. ch.	28 80
Hinsdale, Cong. ch.	6 08
Hollis, Cong. ch.	11 47
Laconia, Friend,	4 00
Lebanon, 1st Cong. ch.	31 78
Littleton, 1st Cong. ch.	16 00
Marlboro, Cong. ch.	15 16
Plaistow, N. H., and No. Haverhill, Mass., Cong. ch.	13 00
Plymouth, Wm. C. Landis,	1 00
West Rindge, H. E. Wetherbee, for native preacher, Madura Mission,	50 00—436 73

## VERMONT.

Bakersfield, Cong. ch.	5 65
Corinth, Cong. ch. and Sab. sch., East and Centre,	9 65
Danville, Mrs. J. R. Cummings,	50
Derby Line, Rock Island Cong. ch. and Y. P. S. C. E., for catechist, Madura.	15 00
East Poultney, Cong. ch.	4 00
East St. Johnsbury, 3d Cong. ch.	3 95
Essex Junction, 1st Cong. ch.	12 02
Hartford, Cong. ch., by J. G. S.	25 00
Lyndon, 1st Cong. ch.	35 00
Middlebury, Friend, for Evangelistic relief work, Marathi,	5 00
Pittsford, Cong. ch.	60 00
Proctor, Mary R., and Frances E. Page, for Marathi,	10 00
Richmond, Cong. ch., Mrs. Samuel Andrews,	2 00

St. Albans, Y. P. S. C. E., toward support Rev. D. S. Herrick,	10 00
St. Johnsbury, South Cong. ch., Friend, 50; North Cong. ch., 25,	75 00
Saxton's River, Cong. ch.	10 00
South Hero and Grand Isle, Cong. ch.	15 00
Stockbridge, T. S. Hubbard,	10 00
Waterbury, _____,	15 00
Wilder, Cong. ch.	10 00
Woodstock, Cong. ch.	12 31—345 08

## MASSACHUSETTS.

Adams, 1st Cong. ch.	100 00
Arlington Heights, Park-av. Cong. ch.	2 00
Ballardvale, Union Cong. ch.	57 33
Beverly, Dane-st. Cong. ch., toward salary of Rev. R. Winsor,	251 10
Boston, Park-st. ch., 1,201.66; Y. P. S. C. E. of do., for helper, 75; Union ch., 527; Old South ch., 336.50; do., Miss F. G. Thayer, 20; Eliot ch. (Roxbury), absent member, 100; do., Mrs. Martha E. Hill, to const. H. W. Hill, H.M., 100; do., a friend, 25; Highlands ch., 161; Central ch. (Jamaica Plain), 35.90; 2d ch. (Dorchester), 18.25; do., Extra-cent-a-day Band, 5; So. Evan. ch. (West Roxbury), toward support of Dr. Carrington, 7.75; Boylston ch. (Jamaica Plain), toward support of Miss Kinney, 7.60; Mt. Vernon ch., S. E. T., 5; Shawmut ch., 2; Ludwig Gerhard, 5,	2,632 66
Boxboro, Cong. ch.	8 00
Braintree, Cong. ch., Member, 10; Henry A. Johnson, 25,	35 00
Brookfield, Cong. ch.	7 70
Cambridge, Friend,	1 00
Chelsea, 1st Cong. ch.	14 98
Clinton, 1st Evangelical ch., for native helper, Madura,	40 00
Curtisville, Mrs. F. M. Clarke,	3 50
Erving, Cong. ch.	5 00
Everett, Courtland-st. Cong. ch.	6 55
Globe Village, Evan. Free Cong. ch.	10 00
Hardwick, Cong. ch.	10 00
Haverhill, Fourth Cong. ch., 10; West Cong. ch., 8,	18 00
Haydenville, Cong. ch.	9 66
Hinsdale, Cong. ch.	10 00
Holyoke, Y. P. S. C. E. of Grace Cong. ch.	10 00
Hubbardston, Cong. ch.	5 00
Hudson, Cong. ch.	15 15
Lawrence, Trinity Cong. ch.	10 00
Lowell, 1st Trinitarian Cong. ch., 27.16; F. R. C., 1,	28 16
Lynn, Central Cong. ch., toward support of Mrs. J. K. Browne,	15 00
Mansfield, Cong. ch. toward support of Rev. W. H. Sanders, 26.40; do.,	

Sab. sch., for do., 9.78,	36 13
Marlboro, Union Cong. ch.	7 21
Melrose Highlands, Cong. ch., to const. FRED L. HATCH, H.M.,	91 24
Merrimac, ———,	5 00
Milford, Cong. ch.	83 02
Milton, First Evangelical Cong. ch.	32 16
Mittineague, Cong. ch.	11 75
Monson, Y. P. S. C. E., for native preacher, Tung-cho,	25 00
Newburyport, Whitefield Cong. ch.	4 00
New Salem, Cong. ch.	7 00
North Abington, Cong. ch.	11 00
North Attleboro, Sarah J. Gilman,	2 00
Norton, Trinitarian Cong. ch.	112 04
Rockland, Mrs. Betsey A. Hicks,	5 00
Rutland, friend of missions,	5 00
Salem, a deceased friend,	45 00
Shirley, Cong. ch.	10 00
South Hadley, 1st Cong. ch., toward support of Rev. J. E. Abbott,	258 45
Spencer, 1st Cong. ch., toward support of Rev. S. C. Bartlett,	550 00
Stockbridge, Mrs. Wm. B. Fuller,	10 00
Taunton, Friends,	2 50
Townsend, Cong. ch.	6 27
Waltham, Swedish Cong. ch.	2 60
Wellesley, A. B. C.,	10 00
West Boylston, Cong. ch.	3 25
West Brookfield, Cong. ch.	3 00
West Hawley, Cong. ch.	3 25
West Medford, Y. P. S. C. E., toward support of Rev. C. S. Sanders,	30 00
West Springfield, 1st Cong. ch.	7 75
Winchester, 1st Cong. ch. (of which 200 interest on legacy of D. N. Skillings),	284 40
Woburn, Y. P. S. C. E. of 1st church of Christ, toward support of Rev. J. H. Roberts,	75 85
Worcester, Piedmont Cong. ch., toward support of Dr. and Mrs. J. B. McCord, 74; Friends, toward support of Mr. and Mrs. G. G. Brown, 1,100; Matilda C. Hildreth, 3,	1,177 00
——, T,	50 00
——, Friends, for additional appropriations, Marathi,	20 00
——, D. S. S.,	15 00
——, Friend,	10 00—6,317 71
<b>Legacies.</b> —Haverhill, James H. Carleton, less expenses,	1,782 50
Lowell, Mrs. Helen M. Bigelow, add'l,	97 49
Worcester, Harriet Wheeler Damon, add'l,	3 66—1,883 65
	8,201 36
Correction.—In March <i>Herald</i> , Wareham 1st Cong. ch., .13 should be 37.13.	

## RHODE ISLAND.

Kingston, Cong. ch.	90 00
Providence, Pilgrim Cong. ch., 8.11; Y. P. S. C. E. of Beneficent church, for native preacher, India, 6,	14 11
Woonsocket, Globe Cong. ch.	24 02—128 13

## CONNECTICUT.

Brantford, Y. P. S. C. E. of 1st Cong. ch., for native pastor, India,	5 00
Bridgeport, L. Scoville,	1 25
Colchester, 1st Cong. ch.	75 74
Danbury, 2d Cong. ch.	6 30
East Canaan, Cong. ch.	4 19
Goshen, Cong. ch.	15 00
Greenfield Hill, Cong. ch.	11 77
Hartford, Park Cong. ch., toward salary of Rev. A. Fuller, 138.56; Windsor-av. Cong. ch., 97.25; Fourth Cong. ch., 74.95; Asylum Hill Cong. ch., two Friends, 25; Wethersfield-av. Cong. ch., 18.28,	354 04
Lisbon, Newent Cong. ch.	30 00
Meriden, 1st Cong. ch., N. F.,	5 00
Middletown, 1st Cong. ch.	124 71
Montville Center, Cong. ch.,	26 53

Naugatuck, Cong. ch., to const. Miss SARAH D. SMITH H. M.,	150 00
New Britain, Friend,	5 00
New Fairfield, Cong. ch., Miss'y Soc.,	3 15
Northfield, Cong. ch.	11 27
Pomfret, 1st Cong. ch.	173 33
Prospect, Cong. ch.	15 00
Rockville, Union Cong. ch.	158 87
Salisbury, Cong. ch.	46 60
South Glastonbury, Cong. ch. and Sab. sch.	6 25
Stafford Springs, Cong. ch.	5 00
Thomaston, 1st Cong. ch.	12 31
Thompson, Cong. ch.	40 00
Westminster, Cong. ch.	2 41
Westville, Cong. ch.	21 73
Wilton, Cong. ch.	30 46
Windham, South Windham Branch of Cong. ch.	22 10
Woodbury, 1st Cong. ch.	18 47
Woodstock, 1st Cong. ch.	12 10
——, Friend,	100 00—1,493 58
<b>Legacies.</b> —Ellington, Mrs. Harriet H. Talcott, add'l, by John G. Talcott, admr.,	12 00
Hartford, Deacon Walter H. Cowles, by Walter G. Cowles, admr., 1,000; Mrs. Anna R. Barrows, add'l, 208.97,	1,208 97
Norwich Town, Rev. Nathaniel Beach by O. S. Smith, admr., 639 43—1,860 40	
	3,353 98

## NEW YORK.

Albany, 1st Cong. Sab. sch., for native helper, 15; Friend, 25,	40 00
Andover, Friend,	2 00
Angola, Miss A. H. Ames,	5 00
Bolton, Mrs. M. E. Seaman,	2 00
Brockport, "Helper,"	25 00
Brooklyn, Plymouth Cong. ch., of which 1,038.55 toward support of Rev. A. H. Smith, 1,622.55; Lewis-av. Cong. ch., 92.35; Clinton-av. Cong. ch., Young Ladies' Guild, 70; Beecher Mem. Cong. ch., 12.50; Mrs. E. W. Cook, 21; Friend, 14; E. F. Carrington, 10,	1,842 40
Brookton, Cong. ch.	4 50
Buffalo, Niagara Square Peoples' ch.	3 00
Canandaigua, 1st Cong. ch.	68 16
Chenango Forks, Cong. ch.	2 61
Clifton Springs, Nellie H. Lyman,	25 00
Cortland, Rev. John T. Stone, toward support of Rev. J. D. Taylor,	10 00
Honeoye, Cong. ch.	25 00
Maine, Albert B. Dayton, to const. CORA A. DAYTON, H. M.,	500 00
Massena, Joanna S. Russell,	2 00
Morrisville, Cong. ch.	20 50
Mt. Vernon, Cong. ch.	20 36
New Lebanon, Ellen C. Kendall,	3 25
New York, North Cong. ch., 35; Anarchist, 5,	40 00
Northville, Cong. ch.	26 24
Oriskany Falls, Mrs. R. A. Wells,	1 00
Orwell, Cong. ch.,	8 00
Patchogue, Cong. ch.	16 68
Riverhead, Cong. ch.	8 10
Roscoe, Cong. ch.	1 00
Syracuse, Plymouth Cong. ch., toward support of Rev. J. D. Taylor, 29.50; A. M. Wardwell, 50,	79 50
Ticonderoga, Cong. ch.	10 00
Yonkers, Allan Bourn, 100; Mrs. Allan Bourn, 50,	150 00—2,941 30

## NEW JERSEY.

Bound Brook, Cong. ch.	117 45
Newark, Miss M. A. Beach,	5 00
Paterson, Auburn-st. Cong. ch.	11 25
Plainfield, J. O. Niles,	3 00
Passaic, Cong. ch.	27 00
Trenton, Friend, for native helper, Japan,	120 00
Vineland, Kate Gillette	25
Westfield, Cong. ch.	401 00—684 95



## PENNSYLVANIA.

Edwardsville, Welsh Cong. ch.	7 50	
Montrose, Friend,	10 00	
Oxford, M. M. Foote,	30 00	
Scranton, Friend,	95 00	—142 50

<i>Legacies.</i> —Erie, Irwin M. Wallace, by Mrs. John DeWitt, 7th instal- ment,	20 00	
Lander, Alfred Cowles, by M. E. Cowles, Ex'r, add'l,	200 00	—220 00
		362 50

## MARYLAND.

Baltimore, 1st Cong. ch.	10 98	
—, Friend,	1,000 00	—1,010 98

## DISTRICT OF COLUMBIA.

Washington, Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard,	40 00	
---	-------	--

## NORTH CAROLINA.

Southern Pines, 1st Cong. ch., for native teacher, Central Turkey,	75 30	
Wilmington, Rev. F. G. Ragland,	2 00	—77 30

## GEORGIA.

Atlanta, Friend.	10 00	
------------------	-------	--

## FLORIDA.

Moss Bluff, Cong. ch.	2 00	
Pomona, M. C. Welch, for Marathi, Winter Park, Cong. ch.	26 41	
—, Friends, toward support Rev. W. W. Wallace,	25 00	—73 41

## ALABAMA.

Blackwood and Dundee, Cong. chs.	1 10	
Dothan, Newton Chapel,	1 00	
La Pine, Cong. ch.	1 00	
Tuscumbia, Emilia F. Brewer,	4 55	—7 65

## LOUISIANA.

Jennings, Cong. ch. and Sab. sch.	17 00	
-----------------------------------	-------	--

## INDIANA.

Michigan City, First Cong. ch.	5 00	
Orland, Ladies' Social Soc.	10 00	—15 00

## KENTUCKY.

Berea, Rev. S. F. Porter,	20 00	
Campton, J. W. Doane	2 00	—22 00

## MISSOURI.

Amity, Cong. ch.	3 20	
Aurora, Cong. ch.	25 00	
Kansas City, Rev. S. Penfield,	10 00	
Meadville, Cong. ch.	9 25	
St. Louis, 1st Cong. ch.	244 48	
Springfield, Ger. Cong. ch., Woman's Mis. Soc.	2 00	—293 93

## OHIO.

Atwater, Cong. ch.	11 15	
Barnes, Mrs. Rosetta Mentzer,	5 00	
Cincinnati, M. E. Thalheimer, for Marathi,	2 00	
Cleveland, Pilgrim Cong. ch., toward salary of Rev. H. T. Pitkin, 166.67;		

Harry L. Olmstead, for support of native helper, care of Rev. G. W. Hinman, 70.10,	236 77	
Columbus, Plymouth Cong. ch., 17.34; St. Clair-av. Cong. ch., 2.54,	19 88	
Dover, Cong. ch.	17 00	
Edinburg, Cong. ch.	10 12	
Hudson, Cong. ch., 25; Mrs. Mary P. Webster, for general work, 5, and toward increased appropriations for Marathi, 8,	35 00	
Lexington, Cong. ch., for increased appropriations, Marathi Mission,	9 00	
Oberlin, Mrs. L. G. B. Hills,	10 00	
Rootstown, Cong. ch.	33 40	
Thomaston, Cong. ch.	1 00	
Toledo, Central Cong. ch.	26 31	—416 63

## ILLINOIS.

Atkinson, Cong. ch.	5 08	
Aurora, 1st Cong. ch.	19 85	
Batavia, Cong. ch.	37 40	
Beardstown, Cong. ch.	24 00	
Chicago, Kenwood Evangelical Cong. ch., 400.89; Union Park Cong. ch., for salary of Rev. F. E. Jeffery, India, of which 5.53 Monthly Con- cert Col., 262.61; Warren-av. Cong. ch., 12.20; Puritan Cong. ch., 3.56; Robert W. Patton, 200; Friends, 100,	979 26	
Earlville, Cong. ch.	11 25	
Englewood, Y. P. S. C. E. of Pilgrim Mayflower Cong. ch., for salary of native preacher, care of Rev. H. G. Bissell,	40 00	
Evanston, 1st Cong. ch., toward sal- ary of Rev. D. C. Greene,	35 55	
Farmington, Cong. ch., with previous contributions to const. Rev. Eu- ward A. FREDENHAGEN, H. M.,	32 98	
Griggsville, G. H. Wilson,	11 45	
Loda, Cong. ch.	15 95	
Oak Park, 3rd Cong. ch.	11 13	
Ravenswood, Cong. ch., toward sup- port of missionary,	12 91	
Sandwich, Cong. ch., 71.44; Arthur T. White, for Marathi Mission, 10,	81 44	
Seward, Cong. ch.	12 03	
Waukegan, German Cong. ch.	3 15	
Wheaton, 1st Cong. ch.	13 53	
Woodburn, Cong. ch.	8 75	
Wyanet, Cong. ch.	12 19	—1,367 90
<i>Legacies.</i> —Griggsville, E. Busier, by Thos. Turnbull, Ex'r,	75 00	
		1,442 90

## MICHIGAN.

Chesterfield, 1st Cong. ch.	2 50	
Detroit, Woodward-ave. Cong. ch.	105 00	
Galesburg, Cong. ch.	6 00	
Garden, Cong. ch.	2 50	
Grand Rapids, 1st (Park) Cong. ch., toward support Rev. C. R. Hager,	84 00	
Hart, Cong. ch.	20 50	
Hillsdale, Mary Smith,	10 00	
Lansing, Pilgrim Cong. ch.	1 62	
Stanton, Cong. ch.	3 40	
Thompsonville, Cong. ch. and Sab. sch., 2 89 —, Anon, for Kustendill, 264; for Mexico, 126,	390 00	—623 41

## WISCONSIN.

Ashland, Cong. ch.	31 50	
Beloit, 2d Cong. ch.	20 72	
Hammond, Cong. ch.	5 35	
Milwaukee, Grand-av. Cong. ch.	73 50	
South Milwaukee, 1st Cong. ch.	6 32	
Stoughton, Cong. ch.	13 00	
Wauwatosa, Cong. ch.	90 57	—240 96
<i>Legacies.</i> —Beloit, Mrs. Ellen B. French (400, less expenses), add'l,	395 00	
		635 96

## IOWA.

Cass, Cong. ch.	9 25
Davenport, Horace T. Bushnell,	10 00
Des Moines, Cong. ch.	2 25
Dubuque, 1st Cong. ch.	80 00
Gilman, Cong. ch.	4 04
Grinnell, F., for work in Madura,	4 00
Hawarden, Cong. ch.	14 00
Hickory Grove, Cong. ch., for increase appropriations, Marathi Mission,	3 50
Ionia, Cong. ch.	5 00
Magnolia, Cong. ch.	3 65
Minden, German Cong. ch.	9 26
Osage, Cong. ch.	100 00
Shenandoah, Cong. ch.	50 00
Sioux City, Mayflower Cong. ch. Ladies' Miss. Soc.	1 40
Wayne, Cong. ch., for increase appropriations Marathi Mission,	12 40—308 75

<i>Legacies.</i> —Iowa City, Mrs. Sarah E. Seymour, by Edith M. Seymour,	100 00
	408 75

## MINNESOTA.

Ada, Cong. ch.	7 82
Appleton, Cong. ch.	8 36
Chokio, Cong. ch.	1 02
Duluth, Friend in Pilgrim ch.	10 00
Etna, Union ch.	14 50
Fairbault, Cong. ch.	4 92
Lake City, 1st Cong. ch.	13 29
Lake Park, Cong. ch.	2 95
Minneapolis, Plymouth Cong. ch.	149 22
Northfield, Cong. ch., for increase appropriations Marathi Mission,	34 14
Owatonna, First Cong. ch.	17 41
Pelican Rapids, Cong. ch.	3 52
Silver Lake, Bohemian Free Reformed ch.	5 00
Wabasha, Cong. ch.	12 10
Zumbrota, 1st Cong. ch.	13 21—297 46

## KANSAS.

Pant-Teg, Cong. ch.	1 75
Parsons, Cong. ch.	8 00
Valencia, Cong. ch., 5; Plymouth Rock Cong. ch., 5,	10 00
Wakefield, Friend,	50 00—69 75

## NEBRASKA.

Crawford, 1st Cong. ch.	2 50
David City, Cong. ch.	10 00
Fremont, First Cong. ch.	44 65
Friend, Cong. ch.	19 81
Indianola, Rev. L. A. Turner,	2 00
Ogallala, Cong. ch.	7 70
Rokeby, Cong. ch.	30 00—116 66

## CALIFORNIA.

Alameda, Cong. ch.	35 40
Bakersfield, First Cong. ch.	7 00
Campbell, Cong. ch., add'l,	1 20
Esccondido, Cong. ch.	31 60
Florin, Friend to the missionary,	10 00
Los Angeles, Bethlehem Cong. ch.	5 60
Nordhoff, Mrs. J. R. Gelett,	5 00
Pasadena, North Cong. ch., 22.80, Through Mrs. S. E. Hughes, Treas., 12.25,	35 05
San Bernardino, 1st Cong. ch.	5 00
San Diego, 1st Cong. ch.	336 11
San Francisco, 1st Cong. ch.	250 00
Woodland, Cong. ch.	7 50—729 46

## OREGON.

Bethany, a friend near Damascus,	10 00
Hillside, Cong. ch.	2 75
Sherwood, Cong. ch.	8 00—20 75

## WASHINGTON.

Riverside, Cong. ch.	2 10
Ritzville, Cong. ch.	6 65
Roy, Mrs. L. W. Briantall,	2 35
Seattle, Plymouth Cong. ch.	48 60
Skokomish, Cong. ch.	2 90
Union, Ladies' Miss. Soc., for work in Turkey,	65—63 25

## NORTH DAKOTA.

Caledonia, Cong. Sab. sch.	1 13
Inkster, Cong. ch.	14 63—15 76

## SOUTH DAKOTA.

Frankfort, Cong. ch.	5 00
Iroquois, Cong. ch.	4 78
Tyndall, German Cong. Sab. sch., toward support Rev. G. E. Albrecht,	5 00
Valley Springs, Cong. ch. and Sab. sch.	7 00—21 78

## WYOMING.

Rock Springs, 1st Cong. ch.	6 00
-----------------------------	------

## ARIZONA.

Nogales, 1st Cong. ch. and Sab. sch.	2 00
--------------------------------------	------

## NEW MEXICO.

Gallup, Cong. ch. and Sab. sch.,	10 00
—, Felix,	10 00—20 00

## DOMINION OF CANADA.

Province of Quebec, Montreal, Am. Presbyterian Ch.	500 00
--	--------

## From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. William T. Gunn, Montreal, Treasurer.	417 88
--	--------

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Sakanjimba, Rev. T. W. Woodside,	100 00
Macedonia, Eleshnitsa, Friend, through Rev. J. W. Baird, for work in China,	1 00
Turkey, Alacham, Greek Evan. ch., by Nicola Effendi, Konzonjah Oghlon, 9.50; Mardin, Miss C. H. Pratt, 8.80; Salonica, Protestant Community, for work in China, 2.20,	20 50—121 50

## MISSION WORK FOR WOMEN.

## From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, Treasurer.	8 00
For several missions in part,	12,503 49—12,511 49

## From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	3,775 00
---	----------

## MISSION SCHOOL ENTERPRISE.

MAINE.—West Brooksville, Cong. Sab. sch., 3.75; Windham, Cong. Sab. sch., 1; Portland, Sab. sch. of 2d Parish Cong. ch., 15; do., West Cong. Sab. sch., 8.35,	28 10
---	-------

- NEW HAMPSHIRE.—Chester, Cong. Sab. sch., 3.19; Franconia, Cong. Sab. sch., 4.20; Greenland, Cong. Sab. sch., 12.10; Hebron, Cong. Sab. sch., 5; Littleton, Cong. Sab. sch., 23.50; do., Jr. C. E. Soc., 1; Manchester, 1st Cong. Sab. sch., 6.61; Nashua, 1st Cong. Sab. sch., 20; Pembroke, Cong. Sab. sch., 2.83; Portsmouth, North Cong. Sab. sch., 16.10; Rye, Cong. Sab. sch., 10; Temple, Cong. Sab. sch., 2.25; Winchester, Cong. Sab. sch., Home Dept., 8.
- VERMONT.—Bellows Falls, 1st Cong. Sab. sch., 8.25; Bristol, Cong. Sab. sch., 2.40; Charlotte, Cong. Sab. sch., 5; East Brookfield, Cong. Sab. sch., 3.77; East St. Johnsbury, 3d Cong. Sab. sch., 2.35; Lyndon, Y. P. S. C. E. of 1st Cong. ch., for work in school, San Sebastian, Spain, 5; Ludlow, Cong. Sab. sch., 5.02; member of do., 10; Milton, Cong. Sab. sch., 2.44; Peacham, Cong. Sab. sch., 13.83; Saxton's River, Y. P. S. C. E., 10; Shoreham, Y. P. S. C. E., 2.11; Westminster, Cong. Sab. sch., 10; West Rutland, Cong. Sab. sch., 5.22; do., Y. P. S. C. E., 3.43.
- MASSACHUSETTS.—Amherst 1st Cong. Sab. sch., 13, of which Prim. Dept., 2; Attleboro Falls, Central Cong. Sab. sch., 15.46; Athol, Evangelical Cong. Sab. sch., 9.70; Barre, Cong. Sab. sch., 7.57; Beechwood, Cong. Sab. sch., 2; Boston, Y. P. S. C. E. of Union Ch., 15.39; Bradford, 1st Cong. Sab. sch., 25; Canton, Y. P. S. C. E., 10; Douglas, Cong. Sab. sch., 8.50; East Longmeadow, 1st Cong. Sab. sch., 5; Edgartown, 1st Cong. Sab. sch., 6.36; Fall River, 1st Cong. Sab. sch., 14.66; Falmouth, 1st Cong. Sab. sch., 3.80; Fitchburg, Rollstone Cong. Sab. sch., 10; Gardner, Y. P. S. C. E. of 1st Cong. ch., 10; Georgetown, 1st Cong. Sab. sch., 10; Granville Center, Cong. Sab. sch., 1.05; Groveland, Cong. Sab. sch., 8; Hamilton, Cong. Sab. sch., for work in Marathi, 15.51; Hardwick, Cong. Sab. sch., 5; Hawley, Cong. Sab. sch., 1.12; Hudson, Y. P. S. C. E., 15; Hyannis, Cong. Sab. sch., 5; Jamaica Plain, Central Cong. Sab. sch., 100; Lancaster, Cong. Sab. sch., 5; Leicester, 1st Cong. Sab. sch., 6; Matapoisett, Cong. Sab. sch., 4.50; Medfield, Cong. Sab. sch., 3; Medford, Mystic Cong. Sab. sch., 17.11; Millbury, Cong. Sab. sch., 8.73; Millis, Cong. Sab. sch., 2; Milton, East Cong. Sab. sch., 4.42; Natick, 1st Cong. Sab. sch., 24.83; Newburyport, Prospect-st. Cong. Sab. sch., 15; Northampton, Edwards Cong. Sab. sch., 9.02; North Leominster, Cong. Sab. sch., 15; Peabody, South Cong. Sab. sch., 20; Rutland, 1st Cong. Sab. sch., 2.76; Somerville, Winter Hill Cong. Sab. sch., 6.22; South Byfield, Cong. Sab. sch., 4.25; So. Sudbury, Memorial Cong. Sab. sch., 3.85; So. Weymouth, Old South Cong. Sab. sch., 15.26; Southwick, Cong. Sab. sch., 3.50; Tyngsborough, Evangelical Cong. Sab. sch. Juvenile Dept., 3.02; Walpole, Cong. Sab. sch., 21.48; Warren, Cong. Sab. sch., 5; Wellfleet, Cong. Sab. sch., 6.31; West Hawley, Cong. Sab. sch., 1.91; do., Y. P. S. C. E., 4.45; West Newbury, 2d Cong. Sab. sch., 3.50.
- RHODE ISLAND.—Central Falls, Cong. Sab. sch., 62.60; do., Y. P. S. C. E., 54; Little Compton, Cong. Sab. sch., 12.06; Pawtucket, Weeden-st. Cong. Sab. sch., 5; Providence, Pilgrim Cong. Sab. sch., 53.
- CONNECTICUT.—Bloomfield, Cong. Sab. sch., 4.48; Bridgeport, Park-st. Cong. Sab. sch., 13.60; Centerbrook, Cong. Sab. sch., 3; Danbury, 2d Cong. Sab. sch., 3.97; do., Y. P. S. C. E., of 2d Cong. ch., 5; East Hartford, South Cong. Sab. sch., 4.10; East Woodstock, Cong. Sab. sch., 6.10; Falls Village, Cong. Sab. sch., 1.77; Griswold, 1st Cong. Sab. sch., 1.80; Hartford, Asylum Hill Cong. Sab. sch., 34.61; Higganum, Cong. Sab. sch., 6;
- Ivoryton, Cong. Sab. sch., 3.66; Long Ridge, Cong. Sab. sch., 1; Mt. Carmel Center, Cong. Sab. sch., 10.50; New Milford, Y. P. S. C. E. of 1st Cong. ch., 10; North Haven, Cong. Sab. sch., 8.55; Norwich, Broadway, Cong. Sab. sch., 15.55; do., 1st Cong. Sab. sch., 13.33; Plymouth, Cong. Sab. sch., 10; South Canaan, Cong. Sab. sch., 2; Southington, Cong. Sab. sch., 12.25; do., Queen-st. Cong. Sab. sch., 3; Thomaston, 1st Cong. Sab. sch., to const. EDWARD C. STOUTON, H. M., 50; Wethersfield, Cong. Sab. sch., 22.80; Westminister, Cong. Sab. sch., 3.59; Windsor, Cong. Sab. sch., 10; Windsor Locks, Cong. Sab. sch., 10; Woodbridge, Cong. Sab. sch., 3.51.
- NEW YORK.—Buffalo, Niagara Square Cong. Sab. sch., 2.49; do., Pilgrim Cong. Sab. sch., 1.75; Brooklyn, Lee-av. Cong. Sab. sch., 13.50; do., Y. P. S. C. E. of Immanuel Ch., for work in China, 7.30; Brookton, Cong. Sab. sch., 1.80; Copenhagen, Cong. Sab. sch., 5.00; Fairport, Cong. Sab. sch., 10; Gaines, Cong. Sab. sch., 2.11; Lake View, Y. P. S. C. E., .50; Madison, Sunshine Sab. sch. Class, for school, Madura, 5; Morrisville, Jr. C. E. Soc., 1.50; Mt. Vernon, Cong. Sab. sch., 5; Northfield, Y. P. S. C. E., for work in San Sebastian, Spain, 10.70; North Java, Cong. Sab. sch., 2; Northville, Cong. Sab. sch., 24.35; Riga, Y. P. S. C. E., 5; Ticonderoga, 1st Cong. Sab. sch., 5; West Bloomfield, Cong. Sab. sch., 9.50; Winthrop, Cong. Sab. sch., 1.80.
- NEW JERSEY.—Paterson, Cong. Sab. sch.
- PENNSYLVANIA.—Horatio, Cong. Sab. sch., 1.50; Newcastle, Sab. sch. of 1st Welsh Cong. ch., 36.50; Philadelphia, Pilgrim Cong. Sab. sch., 5; Pittston, Cong. Sab. sch., 6.62; Wilkesbarre, Sab. sch. of 2d Welsh Cong. Ch., 7.
- DISTRICT COLUMBIA.—Washington, 5th Cong. Sab. sch.,
- NORTH CAROLINA.—McLeansville, Cong. Sab. sch., 2.65; Strieby, Children in A. M. A. school, for work in Africa, 1.11; Wilmington, Cong. Sab. sch., 1.76.
- SOUTH CAROLINA.—Charleston, Circular Cong. Sab. sch.,
- GEORGIA.—Athens, Cong. Sab. sch., 1.40; Atlanta, Central Cong. Sab. sch., 7.33.
- FLORIDA.—Daytona, Cong. Sab. sch., 3.75; Haines City, Cong. Sab. sch., 41; Winter Park, Cong. Sab. sch., 1.50.
- ALABAMA.—Gate City, Cong. Sab. sch., 2; Shelby, 1st Cong. Sab. sch., for India, 2; South Calera, Cong. Sab. sch., .77.
- LOUISIANA.—Abbeville, St. Mary's Sab. sch.,
- INDIANA.—Michigan City, 1st Cong. Sab. sch.,
- MISSOURI.—Iberia, Y. P. S. C. E., 1.25; Maplewood, Cong. Sab. sch., 6.25; Meadville, Cong. Sab. sch., 3.75; Noble, Cong. Sab. sch., 3; Sedalia, First Cong. Sab. sch., 5.38; do., 2d Cong. Sab. sch., 2.02.
- OHIO.—Akron, 1st Cong. Sab. sch., 25; Charlestown, Cong. Sab. sch., 2; Cleveland, 1st Cong. Sab. sch., 22.02; do., Olivet Sab. sch., 3.25; Columbus, Y. P. S. C. E., of Plymouth ch., 18; do., Plymouth Cong. Sab. sch., 7.28; Lima, Cong. Sab. sch., 5.15; North Fairfield, Cong. Sab. sch., 5; South Newbury, Cong. Sab. sch., 5; Windham, children of Cong. ch., 1.
- ILLINOIS.—Alton, Y. P. S. C. E., of Ch. of Redeemer, 5; Avon, Cong. Sab. sch., 2.70; Chicago, 1st Cong. Sab. sch., Rogers Park, 7.39; do., Salem Scan, 3.60; Clifton, Y. P. S. C. E., 5.22; Forrest, Cong. Sab. sch., 2.17; Geneva, do., 1.96; Glen Ellen, do., 6.13; Grossdale, do., 5.81; Gross Park, do., 2.10; Ivanhoe, Y. P. S. C. E., 2.35; La Grange, Cong. Sab. sch., 19.50; Loda, Jun. Y. P. S. C. E., 1; Naperville, Cong. Sab. sch., 12.01; Roscoe, do., 1.10; Seward, do., 3.15; Waverly, First Cong. Sab. sch., 4; Wyandot, Cong.

114 78

88 82

274 17

114 90

14 60

56 62

14 16

5 52

5 00

8 73

5 66

4 77

2 35

9 15

21 65

93 70

533 24

186 66

Sab. sch., 1.50 and Jun. Y. P. S. C. E., .45; Wyoming, Cong. Sab. sch., 4.13,	91 27
MICHIGAN.—Almont, Cong. Sab. sch., 5; Bigrock, do., 3; Grand Junction, do., 2; Hopkins, do., 1.80; Laingsburg, do., 2.13; Ludington, do., 10; Northport, do., 2.20; Olivet, do., 3.72; Oxford, do., 1.84; Romeo, do., 5; St. Clair, First do., 11; St. Johns, Cong. Sab. sch. 6; Sugar Island, Bethel do., 1; Thompsonville, Y. P. S. C. E., 1.59; Three Oaks, Cong. Sab. sch., 15,	71 28
WISCONSIN.—Ashland, Cong. Sab. sch., 15.50; Clear Lake, do., 1; Curtis, do., 1.03; Sparta, do., 4.65; So. Kaukanna, do., 9; Stoughton, do., 2; Waupun, do., 2.36,	35 54
IOWA.—Blencoe, Cong. Sab. sch., 3.70; Des Moines, do., .55; Dubuque, Immanuel Sab. sch., 5; Durango, Cong. Sab. sch., 1.50; Fontanelle, do., 3; Gilman, do., 4.51; Greenfield, Gem Point Sab. sch., 2; Magnolia, Cong. Sab. sch., 5; Mitchellville, do., 1; Muscatine, German Sab. sch., 2.90; Nilesville, Cong. Sab. sch., 3.07; Onawa, 1st Cong. Sab. sch., 3.08; Primghar, Cong. Sab. sch., 3.37; Red Oak, First Sab. sch., 5.62; Saratoga, Cong. Sab. sch., 3.70; Sioux City, Mayflower Sab. sch., 4.20; Vancleve, Cong. Sab. sch., 3.30; Wall Lake, Cong. Sab. sch., 3.12; Weaver, do., 1.60,	60 22
MINNESOTA.—Ada, Cong. Sab. sch., 3.83; Barnesville, Cong. Sab. sch., 8.65; Belgrade, Cong. Sab. sch., 1.38; Cannon Falls, Cong. Sab. sch., 5; Duluth, Pilgrim Sab. sch., 18.64; Dodge Center, Claremont-st. Sab. sch., 1.65; Hamlin, Tatum Mission Sab. sch., 1.02; New Paynesville, Cong. Sab. sch., 1.75; St. Charles, do., 1; Winona, Scan. Sab. sch., 1.57,	44 49
KANSAS.—Ottawa, 1st Cong. Sab. sch., 6.66; Parsons, Cong. Sab. sch., 1; Partidge, do., 10.38; Tonganoxie, do., 1.73; White City, do., 4.49; Wichita, Fairmount Cong. Sab. sch., 2.13,	26 30
NEBRASKA.—Franklin, Cong. Sab. sch., 9; Friend, do., 6.19; Genoa, do., 5; Harbino, do., 2.60; Omaha, St. Mary's-av., Sab. sch., 7; Plymouth, First Cong. Sab., sch., .88,	30 67
CALIFORNIA.—Buena Park, Cong. Sab. sch., 2; Decota, do., 5; Lemon Grove, do., 1.45; Lodi, do., 1.52; Loomis, Y. P. S. C. E., 3; Oakland, Plymouth-av. Sab. sch., 3; Pacific Grove, Cong. Sab. sch., 10; Pasadena, do., 13.72; Petaluma, do., 5; Redlands, 1st Cong. Sab. sch., 10.56; Ventura, do., 5; Woodland, Cong. Sab. sch., 2.13,	62 38
OREGON.—Butteville, Union Cong. Sab. sch., .58; Corvallis, Plymouth Cong. Sab. sch., 1.24; Portland, First Cong. Sab. sch., 15; St. Helena, Cong. Sab. sch., 2.04; Stafford, do., 2.50,	21 36
COLORADO.—Coal Creek, Union Cong. Sab. sch., 1.20; Creede, Cong. Sab. sch., 7.20; Denver, North Sab. sch., 5; Silverton, Peoples' Sab. sch., 3.65,	17 05
WASHINGTON.—Chartaroy, Cong. Sab. sch., 1.75; Chewelah, do., 1; Eagle Harbor, do., 2.70; Granite Falls, do., 1; Mt. Constance, do., 1; Port Blakely, do., 2.05; Ritzville, 1st do., 2.30, and Jun. Y. P. S. C. E., 1.10; Roy, Cong. Sab. sch., .65; Snohomish, Bible sch. of 1st Cong. ch., 2.28; Spokane, West Side Cong. Sab. sch., 5.51; Tacoma, 1st Cong. Sab. sch., 7.24; do., Swedish Mission Sab. sch., 5,	33 58
NORTH DAKOTA.—Inkster, Cong. Sab. sch., 4.89, and Y. P. S. C. E., 1.32,	6 21
SOUTH DAKOTA.—Academy, Cong. Sab. sch., 3.65; Clark, do., 1.55; Drakola, do., 1.50; Winfred, do., 1,	7 70
ARIZONA.—Holbrook, Cong. Sab. sch.,	1 40
OKLAHOMA.—Hennessy, 1st Cong. Sab. sch.,	2 25
	2,094 28

## MICRONESIAN NAVY.

MAINE.—Turner, Cong. ch.	2 00
MASSACHUSETTS.—Haverhill, 4th Cong. Sab. sch., 26.85; Pittsfield, 1st Cong. Sab. sch., Primary Dep't, 10,	36 85
CONNECTICUT.—Greenfield Hill, Jr. C. E. Soc.	10 00
NEW YORK.—Buffalo, 1st Cong. ch., for new missionary ship,	10 00
OHIO.—Steubenville, 1st Cong. Sab. sch.	20 00
ILLINOIS.—Canton, Cong. Sab. sch., birthday offering,	1 96
NORTH DAKOTA.—Elbowoods, Cong. Sab. sch., 11; Fort Berthold, Cong. Sab. sch., 7,	18 00
	98 81

## FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—De Long, Y. P. S. C. E., 6; Gridley, do., 5; Metropolis, do., 2; Park Manor, do., 5; Rock Falls, do., 10; Stillman Valley, do., 4.30; Waukegan, Y. P. S. C. E. of German Cong. ch., 5; Wyand, Y. P. S. C. E., 12.40, all for MacLachlan Fund,	49 70
MICHIGAN.—Lakeview, Y. P. S. C. E., 3.75; Red Jacket, do., 58.35; Romeo, do., 1.50; all for Lee Fund,	63 60
WISCONSIN.—Evansville, Y. P. S. C. E., 7.50; Plymouth, do., 6; Spring Valley, do., 1, all for Olds Fund,	14 50
IOWA.—Alden, Y. P. S. C. E., 10; Washta, do., 5; Williamsburg, do., 10, all for White Fund,	25 00
MINNESOTA.—Brainerd, Y. P. S. C. E., of Peoples' ch., 4.25; Minneapolis, do., of 38th-st. ch., 2; Springfield, Y. P. S. C. E., 3.25, all for Haskell Fund,	9 50
NEBRASKA.—Aurora, Y. P. S. C. E., 10; Exeter, do., 10; Grafton, do., 6.40; Lincoln, do., 1.56; Ogalalla, Cong. Sab. sch., 3.80; do., Y. P. S. C. E., 1.70; Taylor, do., 5, all for Bates Fund,	38 46
COLORADO.—Julesburg, Y. P. S. C. E., for Albrecht Fund,	8 62
SOUTH DAKOTA.—Chamberlain, Y. P. S. C. E., for Holton Fund,	10 00
	219 38

## CONTRIBUTIONS FOR THE DEBT.

CONNECTICUT.—Thompson, Cong. ch.	13 00
----------------------------------	-------

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Bristol, Friends, by Miss H. E. Green, for work in hospital, Foochow, 24; Conway, Young People of 2d Cong. ch., for work, care of Rev. Edward Fairbank, 4,	28 00
VERMONT.—Wilmington, Y. P. S. C. E., for use of Rev. H. K. Wingate,	5 00
MASSACHUSETTS.—Boston, Mt. Vernon ch., S. E. T., for work, care of Dr. C. R. Hager, 30; do., Mr. and Mrs. J. D. Bryant, toward Industrial School, care of Rev. Jas. Smith, 20; Cambridgeport, Y. P. S. C. E. of Prospect-st. ch., for native worker, care Rev. and Mrs. G. W. Hinman, 30; Chelsea, 1st Cong. Sab. sch., Miss Stone's class, for her use, 10.02; Hatfield, Geo. A. Billings, for work, care of Rev. Edward Fairbank, 5; Holyoke, Grace Cong. ch., for work, care of Rev. Dwight Goddard, 10; Merrimac, ———, for work, care of Rev. Dwight Goddard, 5; Millbury, Cong. Sab. sch., for work, care Rev. E. S. Hume, 29.75; Newton, Eliot ch., for Boy's Scholarship in Mr. Krikorian's school, Yozgat, 15; Springfield, 1st Church of Christ, for Dr. R. Chambers's school, Bardezag, 10; do., Primary Dep't, Park Sab. sch., for work,	



care Mrs. L. S. Gates, 7.02; Westfield, 1st Cong. Sab. sch., for work, care Esther B. Fowler, 25; do., Infant Dep't do., for do., 25,	
CONNECTICUT. — Broad Brook, Sr. and Jr. Y. P. S. C. E., for work, care Rev. E. Fairbank, 12; Eastford, Y. P. S. C. E., for student, Pasumalai, 5; Goshen (Lebanon), Friends, for school, care Rev. W. M. Zumbro, 20; Newington, Young Men's Mission Circle, for pupil, Foochow, 30; Norfolk, The Church of Christ, for work, care Rev. Jas. H. Roberts, 50; West Suffield, Y. P. S. C. E., for pupil, Kalgan, 15,	221 79
NEW YORK. — Brooklyn, South Cong. ch., Mrs. A. C. Crowell, for support of two native preachers, care Rev. J. P. Jones, 100; Malone, Cong. Sab. sch., for use of Dr. F. D. Shepard, 25; New Rochelle, Miss E. Moulton, for Boys' school, care Mrs. C. E. Farnsworth, 7; New York, Broadway Tabernacle Chinese Bible School, for support of pupil, Foochow College, 25; do., members of Dr. Taylor's family, by Robert L. Maitland, for publication Dr. Taylor's "Peter the Apostle," care Rev. R. A. Hume, 250; do., Mrs. Wm. E. Dodge, toward new church, Philippopolis, 100; do., Peter B. Wyck-off, for work, care Rev. E. Fairbank, 100; do., Miss A. M. Dale, per the Misses Leitch, for Lend-a-hand Fund, Ceylon, 30; do., L. S. Ware, per the Misses Leitch, for do., 9.40,	132 00
NEW JERSEY. — Boonton, Presbyterian Y. P. S. C. E., for pupils, care Dr. Dodd, 52; do., Jr. C. E. Soc., for do., 26; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible reader, care Rev. J. P. Jones, 12.50,	446 40
PENNSYLVANIA. — Centerville, Y. P. S. C. E. of 1st Cong. ch., for use Rev. L. S. Gates, 8; Edwardsville, Welsh Cong. ch., for work, care Rev. J. P. Jones, 25; Philadelphia, Sam'l D. Jordan, for Lend-a-hand Fund, care Rev. R. C. Hastings, 5; Pittsburg, Albert J. Osgood, for Girls' School, Ponasang, 10; West Chester, Sab. sch. of Church of Sure Foundation, for support of two children, Harpoon, 50,	90 50
TEXAS. — Austin, Tillotson Cong. ch., for Okayama Orphanage,	98 00
OHIO. — Akron, Rachel Davies, for work, care Rev. J. P. Jones, 10; Berea, 1st Cong. Sab. sch., for work, care Rev. W. H. Sanders, 5; Cleveland, Cong. ch., Extrac-t-a-day Band, for Rev. C. S. Sanders, 7; do., Justus L. Cozad, for work, care Rev. H. B. Newell, 100; Zanesville, Mrs. Wm. Wortley, for Lend-a-hand Fund, care Rev. R. C. Hastings, 6,	3 25
ILLINOIS. — Carmi, Primary Class of Pres-byterian Sab. sch. (Birthday Pennies), for use of Miss Hattie Clark, 2; Chicago, Grace Cong. ch., J. A. Werner's Sab. sch. Class, for salary native preacher, care Rev. H. G. Bissell, 6.25; do., 1st Cong. Sab. sch., for work, care Dr. C. F. Gates, 6.33; do., Miss M. M. Haskell, for pupil in Girls' School, care Rev. H. C. Haskell, 16, and for Bible worker, care Rev. Geo. D. Marsh, 28; Englewood, North Cong. ch., Lucile Drake's Sab. sch. Class, for pupil, care Rev. H. G. Bissell, 9; Evans-ton, Friend, for work, care Rev. S. C. Bartlett, 2; Naperville, H. C. Smith, for work, care Rev. T. W. Woodside, 5; Oak Park, Young Men's Miss'y Soc., for student in Theological Seminary, Tung-cho, 10,	128 00
MINNESOTA. — Minneapolis, Park Cong. Sab. sch., for hospital work, care Dr. John H. House, 7.72; do., B. W. Smith & Co., for use Emily Hartwell, 31; do., Friend, for work, care Mrs. G. H. Hubbard, 8.33,	84 58
CALIFORNIA. — Oakland, W. B. M. P., for scholarship, Brousa, 37.50; do., for two scholarships, care Miss M. R. Perkins, 30,	47 05
	67 50

OREGON. — Ashland, Mrs. M. U. Hartwell, for use Miss Mary E. Moulton,	5 00
NEVADA. — Logan, Y. P. S. C. E., for use of Miss Minnie P. Mills,	11 00
UTAH. — Salt Lake, Sr. Y. P. S. C. E. of Phillips ch., 2; Jr. C. E. Soc., 2; Ladies' Miss'y Soc., 2.50, all for medical work, care of Dr. Wellman,	6 50
CANADA. — Montreal, Abner Kingman, for Theol. Sem., care Rev. L. O. Lee,	337 00

From the CANADA CONGREGATIONAL FOREIGN  
MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,  
*Treasurer.*

For use of Rev. W. T. Currie,	40 12
For use of R. G. Moffatt,	5 00
For use of Dr. A. Y. Massey,	5 00
For freight for Rev. F. W. Read,	7 00
For use of Rev. H. Fairbank,	32 00—89 12

MEXICO. — Chihuahua, Union Evang. Con-gregation, for work, care Rev. J. D. Eaton,	25 00
---	-------

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,  
*Treasurer.*

For use of Miss H. J. Gilson,	50 00
For pupil, kindergarten, Smyrna,	7 50
For use of Rev. A. N. Andrus,	10 00
For use of Miss Carrie E. Bush,	7 70
For pupil, care Rev. E. Fairbank,	10 00
For Bible-woman, care Rev. W. O. Ballantine,	15 00
For Church, Foochow, Dudley Me-morial,	1,000 00
For use of Miss C. H. Barbour,	15 00
For use of Miss E. M. Stone,	5 00
For use of Miss A. M. Lord,	6 00
For use of Miss M. L. Daniels,	32 00
For use of Rev. H. Fairbank,	10 00
For use of Rev. H. G. Bissell,	4 00
For use of Rev. H. C. Hazen,	10 00
For Bible-woman, care Mrs. J. E. Tracy,	30 25
For school, care Rev. J. H. Roberts,	10 00
For work, care Rev. D. H. Clapp,	3 00
For use of Rev. J. H. Pettée,	1 50—1,226 95

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.*

For work, care Mrs. C. A. Clark,	30 00
For work, care Miss R. Bird,	93 03
For work, care Miss M. L. Partridge,	10 00
For house, Rev. G. L. Williams,	7 93
For pupil, care Miss E. T. Maltbie,	10 00—151 02
	3,403 66
Donations received in February,	41,971 02
Legacies received in February,	4,534 05
	46,505 07

Total from September 1, 1899, to Febru-  
ary 28, 1900: Donations, \$246,540 24,  
Legacies, \$57,467.85 = \$304,008.09.

## For Young People.

---

### INDUSTRIAL TRAINING IN INDIA.

BY REV. JAMES SMITH, OF AHMEDNAGAR, INDIA.

ALL the world knows that the people of India are generally very poor, but few know how poor. Everyone has heard of the famine of 1896, and of the present famine which is still more severe, but few know that, according to the *Gazetteer* of India, there are forty million of people in India who live *on one meal a day all their lives*; that there are eighty million who go to sleep hungry *every night*, and that on the average, India's three hundred million have only a cent a day to live on, even in good times. In famine times they cannot earn the cent, and food costs from three to five times as much as usual. People whose ordinary income is only a cent a day, have no bank account, and when hard times come they suffer untold hardships and privations.

How can a family live on a cent a day for each person? This is one of the questions that twenty years of life among them has not enabled me to answer. Two things are certain, viz.: that food is not cheaper than in America, and that the income of a family of five persons does not exceed five cents a day. The Hindu has learned the difference between necessities and luxuries. He buys a small quantity of grain in the market, a coarser grain than rye or peas or oats. His wife grinds a little every morning, with a hand-mill, into a very coarse flour. She mixes the flour with water only, kneads the dough a little, and then makes flat cakes with her hands and bakes them on a piece of sheet iron, over a fire made of dried cow manure. Her kitchen stove consists of three or four stones, or if she is thrifty, she has a cylinder of baked earth, standing on its end. At one side there is an opening for the fuel, and on the top she places her iron pan or boils the few greens or red peppers that the children have gathered in the fields. This is the regular diet of at least half of the population of the Presidency of Bombay. In other Presidencies rice or some other grain may be eaten, but it is always the very cheapest food that can be bought, and when this grain is paid for, less than a cent a day remains to buy milk, sugar, meat, spices, salt, fuel, clothes, books, furniture, and whatever must be had. The Hindu considers the most of these things *luxuries*. His household effects he can carry on his back, and together they would not sell for more than a dollar. We should think them worth less than nothing.

It seems incredible that people can be satisfied in such a state. Few of them imagine that it is possible for them to better themselves; and those who may think it possible, think it wicked to complain or to indulge their ambition. Their religion teaches them that their condition is due to fate,

or what to them is the will of God. It would be impossible to better themselves, and wicked to try. It is from people who thus reason that some ten thousand Christian converts in the Deccan have come, and the change in them is striking. One of the earliest manifestations of a new life, begotten in them by Christ, was the birth of ambition, a desire to shake off the old slavery to "destiny." Freedom to make the very best use of his powers and opportunities marks the Christian all over the world. The poor Christian in India sends his children to school, the daughters as well as sons, and thinks naturally enough that when they can read and write they are "prodigies of learning." It takes some time longer to learn that reading and writing are



BOYS AS THEY ENTERED THE  
SCHOOL.



DIPA AND BABA,  
BEST CARPET MAKERS IN SCHOOL.

only one step in the upward way. All the readers and writers of his acquaintance are "gentlemen born." Why then should not his sons be gentlemen as soon as they can read and write?

When it was proposed, at Ahmednagar, to open an industrial school, it was a great surprise to me to find strong opposition to it among the native Christians. They considered manual labor a mark of servitude, or at least of poverty.

About fifteen years ago, an English officer visiting Ahmednagar, offered to teach a trade to any native Christian boys that I might send to him. In a few days I sent a young man, the brother-in-law of a pastor, to learn blacksmithing. Imagine my surprise when, a week later, I was told by this pastor, with sobs, that I had ruined his influence forever. "What," said he, "will

my congregation think of me when they learn that my own brother-in-law is a blacksmith, and what respect can I look for from Hindus after this. If you had made him a preacher or a teacher, I would have thanked you as long as I live; but a blacksmith! Oh! Oh! What shall I do?"

This pastor reflected the prevailing sentiments of the time and place regarding manual labor. He echoed merely what he had been hearing all his life. We missionaries felt that the opposition of the native Christians was another and an overwhelming reason for founding an industrial school. We began in 1891 with a "Manual Training School." All instruction was given by a missionary, Rev. C. W. Lay, and all the tools were European.



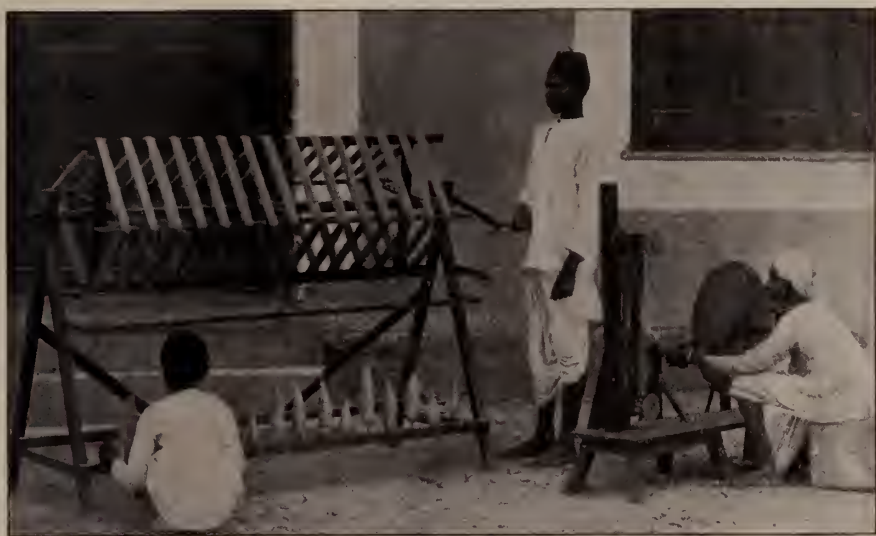
THE OLD WAY OF REELING AND WINDING YARN.

The methods of work were the very latest employed at home. The government of India encouraged us. European visitors praised our work. Brahmans, Mahomedans, Parsees, and native Christians joined the classes, and worked at the bench for four and one-half hours a week, while attending the high school. Some boys found out that they could get higher marks in carpentry and drawing than in Sanskrit or history. Others discovered that it required quite as much brains to succeed in the workshops as in the other classrooms, and *all* discovered that manual labor, when well done, is not degrading. Of our very first class, three are employed in a European woodworking factory in Bombay, and are the best workmen in the factory. The proprietor told me that they worked as hard as coolies while they behaved like gentlemen. Another has made himself indispensable in a machinist's shop, while a fifth has been offered the post of foreman in a government school of industrial arts. Others are foremen in different departments of our own school at Ahmednagar.



In 1896, Sir D. M. Petit, a Parsee of Bombay, made a donation sufficient, with the addition of a small government grant, to put up a large new building, and equip it, and the old building, with a full supply of tools and other appliances for accommodating nearly one hundred and fifty pupils at one time in three industrial arts: 1. Carpentry, including turning and carving; 2. Hammered metal work, or *repoussé*; 3. Oriental rugs and carpets. Use was made of funds contributed for "famine relief," and the workshops were filled with boys and girls who had to be supported or die of famine.

A whole volume would be required to describe the last of these arts alone. India produces the wool, the dyes, and the labor for the finest carpets



NEW METHOD OF REELING AND WINDING.

in the world. Already we have carpets on the looms that will cost us six to eight dollars per square yard in the making. We hope to turn out work eventually that will be worth fifty dollars a square yard.

So important has the school become as the supplier of *skilled* labor, that a company, the Indian Mission Industries, Ltd., was formed in London in 1898, for the sole purpose of employing our boys and girls as soon as we train them. Their factory, with a European manager, has been open for a year, and up to January 8 of this year we had supplied one hundred and eighty-three carpet and rug makers, and had one hundred more nearly ready.

A branch school has been opened in another place, and there are about seventy hands nearly ready in that school. It is proposed to send to these schools large numbers of children who must be supported during the present famine; so that many hundreds more, if funds are available, may receive an industrial training, and at the close of the famine be able to earn decent wages. At present famine prices, it will cost two dollars a month to feed a boy or girl, and six months more may be reckoned as the minimum duration

of the present famine. All our industrial pupils have had some years of schooling in their own villages, and about one-half are the children of Christians. The other half belong to all castes,—Hindus, Mahomedans, and Parsees. The pressure of famine has no doubt done much to cause a change

in public opinion as to the dignity of manual labor, but the magnificent results of their labor has been the all-prevailing factor in the change. No one is ashamed to admit that he had a hand in making a rug that will bring \$8.00 a square yard.

It is no small gain that our poor people are fed, but it is a mere trifle when compared with the growth in self-support, and above all in self-respect, now rendered possible for the first time in their lives. A beggar seldom takes a very prominent part in church work; in the Young Men's Christian Association or Christian Endeavor, he is generally wanting. He is not proud of his attainments, and never points to himself as an example. Whatever Hindus may think of begging, for a Christian such a life is intolerable.

Our senior pastor said to me, after paying a visit to the industrial buildings and



SIR DINSHAW M. PETIT, A PARSEE,  
FOUNDER OF TWO SCHOOLS.

hearing the plans made for the future, "Sir, you are making it very hard for us Christians to beg after this." Those who have tried *begging* as an employment, will appreciate the humor of the remark, as well as admire the quaint language in which he expressed the gratitude which the whole community now feel for the splendid future which has been opened for them.



FOR LIBRARY USE ONLY



FOR LIBRARY USE ONLY

